ATHANASIUS

THE CONFLICT OF SEVERUS

PATRIARCH OF ANTIOCH

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BY ATHANASIUS

ETHIOPIC TEXT EDITED AND TRANSLATED

BY

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WITH THE REMAINS OF THE COPTIC VERSIONS

BY

W. E. CRUM

IMPRIMATUR.

Parisiis, die 26ª decembris 1907.

H. ODELIN,
Vic. Gén.

TO MY FATHER

THOMAS WAKEFIELD GOODSPEED

INTRODUCTION

The Life of Severus of Antioch by Athanasius is preserved in an Ethiopic version, in two British Museum manuscripts, Oriental 773 and 771[1], and in part in one manuscript, numbered 31, in the D'Abbadie collection. 771 is a copy of 773 made for king Bakāffā and thus belongs to his reign, A. D. 1721-30. In the present edition, the first of this Life of Severus, 773 has therefore been made the basis of the text. It belongs to the reign of 'Īyāsū I, A. D. 1682-1706, and is thus little older than 771. Abbadianus 31 is a finely written parchment codex of the eighteenth century, with three columns, of thirty lines each, to the page. Unfortunately, it preserves little more than half the work (fol. 165-174). In the following pages it is designated by A, while 773 is designated by B.

Manuscript B is a parchment codex of 219 leaves measuring 26 by 24^{cm} and is written in double columns, of twenty lines each. It contains :

I. Twelve homilies of Severus bishop of Eshmunēn on Christian doctrine. Fol. 2 a.

II. Concerning the Prayer of Longinus. Fol. 148 a.

III. The Life of Bar-Saumā the Syrian, of Dabra-Basmūl. Fol. 150 b.

IV. Homily of Cyril of Jerusalem, on S. Simeon receiving our Lord. Fol. 164 a.

V. The Life of Severus of Antioch, by Athanasius. Foll. 167 a — 219 a.

While the historical presumption points to a Greek original lying back of this Ethiopic form of the Life of Severus, and this presumption finds corroboration in a number of points in the Ethiopic, — as in the presence of Greek words, Greek endings, and plays upon Greek words, — it is clear that the immediate parent of the Ethiopic was an Arabic version. For this there is the explicit testimony of the colo-

1. Nos. CCCXXXVII and CCCXXXVIII in W. Wright's Catalogue of Ethiopic Manuscripts in the British Museum.

phon, where reference is made to Abu'l-Makarram son of Abu'l-Baddar as the writer of the parent version. Nor is indirect evidence to the same effect wanting. The constructions **አዘዘ ፡ ለ** (fol. 178, v°.), **ሰበከ ፡ ለ** (fol. 193, r°.), and **ቀረበ ፡ እምን ፡** (fol. 169, v°.; 207 r°.) are unmistakably Arabic. The adjective **መሲሐዊ ፡** (fol. 204, r°.; 218, r°.) suggests translation from the Arabic, and the word **እልመጥሃራ ፡** (fol. 217, r°.) can be nothing but the Arabic ألمطهرة transferred into Ethiopic. Did this position require further support, the large indebtedness of Ethiopic literature to Arabic might be appealed to. What lay immediately behind this Arabic version can hardly be determined, although Mr Crum's Coptic fragments suggest the Coptic as its possible parent.

In any case there has been in the successive translations the work has undergone, as well as in the inevitable dilution sustained by such writings on passing into Ethiopic, abundant opportunity for the corruption of its text and the obscuration of its meaning. More particularly, comparison with the Coptic fragments will show how freely the original narrative has been dealt with by its later translators, and for the changes it has sustained the maker of the Ethiopic version or recension is no doubt responsible.

The Ethiopic text here presented is in general precisely that of the oldest manuscript. It has, however, been broken into paragraphs, to facilitate comparison with the translation, and its punctuation has been freely altered, the better to accord with the sense. Further, its readings have in some instances been set aside and replaced by the readings of A, or by emendations suggested by the context. These changes are for the most part mere corrections of mistaken quantities, as **ኃ** for **ኀ**, **ሃ** for **ሀ**, etc.; or of confusion of kindred consonants. In general, the aim has been to leave in the text all forms at all tolerable; and when displacing them by others supposedly more classical, to register the reading of the manuscripts either in a special foot note, or, in cases of habitual non-conformity, in the note appended to this introduction[2]. In this way, it is hoped, an intelligible text has

2. Thus the more usual reading has been substituted when manuscript B has **ምርዓት ፡** for **ምርዐት ፡**, **መድኃኒት ፡** for **መድኅኒት ፡**, **ስምዓ ፡** for **ስምዐ ፡**, **በዓት ፡** for **በዐት ፡**, **ብዙኃ ፡** for **ብዙኀ ፡** or **ብዙኃን ፡**, **ብዙኀን ፡** for **ብዙኃን ፡**, **ኃሠሠ ፡** for **ኀሠሠ ፡**, **ኃይል ፡** for **ኀይል ፡**, **ኃያል ፡** for **ኀያል ፡**, **ኃደረ ፡** for **ኀደረ ፡**, **ኃደገ ፡** for **ኀደገ ፡**, **ኃጠውእ ፡** for **ኀጠውእ ፡**, **ኃጢአት ፡** for **ኀጢአት ፡**, **ኀበሐ ፡** for **ኀበሐ ፡**, **አስምዓ ፡** for **አስምዐ ፡**, **አብርሃ ፡** for **አብርሀ ፡**, **አኃው ፡** for **አኀው ፡**, **አኀበሰ ፡** for **አኀበሰ ፡**, **ዓላዊ ፡**

been secured, while upon all questionable points, the reading of the manuscripts has been left immediately accessible, without excessively burdening the margins with textual minutiae.

The text of A has been carefully compared with that of B, and has been found to exhibit close resemblance to it. The spellings and quantities of A are generally nearer the conventional forms that are those of B, and where both agree in presenting an unconventional form, it has usually been admitted to the text. A makes it possible, farther, to correct the text of B in a number of important particulars, notably in omissions, thus indicating that it is no mere descendant of B, but an independent textual witness.

In translating it has been kept in mind that a version rather than an original is being dealt with, and a greate.· degree of literalness is thus demanded of the translator than would otherwise be required. Certain obscurities and harshnesses have thus been retained in the translation, in the hope that they may better contribute to the recovery or reconstruction of the original, than any attempted correction or improvement of them might do.

My especial thanks are due Professor Enno Littmann, of Strassburg, for not a few helpful suggestions concerning text and translation.

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for ዐላዊ ፡ , ዓርገ ፡ for ዐርገ ፡ , ዓቃቤ ፡ for ዐቃቤ ፡ , ዓቢይ ፡ for ዐቢይ ፡ , ዓውድ ፡ for ዐውድ ፡ , ዓይን ፡ for ዐይን ፡ , የአምር ፡ for ያእምር ፡ , ያእመሩ ፡ for የእመሩ ፡ , የዓቢ ፡ for የዐቢ ፡ , ጽንዓ ፡ for ጽንዐ ፡ , ጽኑዓ ፡ for ጽኑዐ ፡ , ፍርሃት ፡ for ፍርሀት ፡ , ፍሥሐ ፡ for ፍሥሓ ፡

Besides these changes in quantities, the text has been altered in the matter of radicals from that of manuscript B when the latter has ኀጕለ ፡ for ሀጕለ ፡ , ኀዘን ፡ for ሐዘን ፡ , ማኅየዊ ፡ for ማሕየዊ ፡ , ስርአት ፡ for ሥርዐት ፡ , ርኅቀ ፡ for ርሕቀ ፡ , ዕበይ ፡ for እበይ ፡ , ከሀደ ፡ for ከሐደ ፡ , ፀንዐ ፡ for ጸንዐ ፡ , ፀዳል ፡ for ጸዳል ፡ , ጽምረት ፡ for ፅምረት ፡ , ጸረፈ ፡ for ፀረፈ ፡ , ጽርፈት ፡ for ፅርፈት ፡ , አዕባን ፡ for አእባን ፡

APPENDIX

TO THE INTRODUCTION.

THE COPTIC VERSIONS

by W. E. CRUM

In the course of cataloguing the Coptic manuscripts in the British Museum, I met with two Sa'idic fragments of narratives relating to Severus, which, upon comparison with the Ethiopic Mss. here edited, proved to be both from a version of the same work. Palaeographical resemblances and the Ethiopic version led to the identification of more fragments : two in Paris and one in the Borgian collection, which Zoega had assumed to be from a work of Shenoute[1]. All five fragments are from two MSS., distinguished below as A and B. Of these the former shows a large, square uncial script, dating perhaps from the 8th or 9th century[2]; while the latter is written in a much coarser hand[3], for which *cf.* certain features in Balestri, *Sacr. Bibl. Frag.*, Tabb. 4, 30. It may belong to the 11th or 12th century. To these Sa'idic texts I subsequently added a Bohairic fragment, brought from the Nitrian monasteries and here called C, the script of which shows that it belongs to about the year 900.

There does not appear to be, in Europe, any trace of the Arabic version which, one must assume, held a middle place between the Coptic (? Bohairic) and the Ethiopic. From the Greek work which, on the analogy of most Coptic texts, we may postulate as the original form of the *Life*, either two independent versions, the Sa'idic and the Bohairic, were made, or one of these latter is derived from the other. But too little of them remains to justify speculation as to their mutual relations.

1. V. *Journ. Theol. Stud.*, V, 130. Amélineau, *Œuvr. de Schenouti*, I, pl. 4, reproduces a p. of Zoega's text; but it is not from the same MS. as the leaf with which we are dealing.

2. In the same hand are also Paris, vol. 132^{1}, f. 3, pp. ⲡⲉ, (ⲡⲍ); Clarendon Press, fragm. 64, pp. ⲣⲍ-ⲣⲓⲏ (= *Ann. du Mus. Guimet*, XXV, 414); Rylands 90 (formerly Crawford n° 35), pp. ⲣⲕⲇ-ⲣⲕⲍ (= *Proc. Soc. Bibl. Arch.*, X, 198); Paris, 132^{4}, f. 319, pp. ⲣⲟⲅ, ⲣⲟⲇ. But these cannot all be from one work.

3. In the same hand are Paris, vol. 129^{14}, ff. 102, 103; vol. 131^{5}, f. 24; Brit. Museum, Or. 3581 B.15), all relating to S. Mark; probably also Paris 129^{14}, ff. 111, 112, 113 and Leyden n° 25, all relating to S. Athanasius,

Paris, MS. copte 129^{14}, fol. 118 (Cod. B).

(Fol. *b*).

ⲁⲛⲏⲙ̄ ⲁϥⲁⲥⲡⲁⲍⲉ ⲙ̄ⲡⲉ
ⲥⲣⲟ̄ⲥ̄ ⲁⲩⲱ ⲛ̄ⲧⲉⲓϩⲉ ⲁϥ
ⲃⲱⲕ ⲉⲡⲙⲟⲛⲁⲥⲧⲏ
ⲣⲓ̈ⲟⲛ· ⲛ̄ⲧⲉⲣⲉϥ
sic
Ⲡⲱϩ ⲇⲉ ⲡⲣⲟ ⲙ̄ⲡⲙⲟ
ⲛⲁⲥⲧⲏⲣⲓ̈ⲟⲛ ⲁⲩⲱ
ⲛ̄ⲧⲉⲣⲉϥⲕⲱⲗ̄ϩ̄ ⲉⲡⲣⲟ
ⲛⲑⲉⲛⲉⲉⲧⲉ ⲛ̄ⲧⲉⲩ
ⲛⲟⲩ ⲁⲩϫⲓ̈ ⲡⲟⲩⲱ̄
ⲉϩⲟⲩⲛ ⲙ̄ⲡⲛⲟϭ ⲛ̄ⲣⲱ
ⲙⲉ ⲙ̄ⲡⲡⲉⲧⲛ̄ⲛⲉⲙⲁϥ
ⲉⲥⲉⲙⲁⲗⲭⲟⲥⲡⲉ ⲙ̄ⲛⲓ
ⲱϩⲁⲛⲛⲏⲥ· ⲛ̄⌊ⲧ⌋ⲉⲣⲉⲩ
ⲥⲱⲧⲙ̄ ⲇ̣⌊ⲉ
ⲛ̄ⲣⲱⲙ⌊ⲉ
ⲡⲉⲥⲭ⌊ⲏⲙⲁ
ⲡⲉ ⲁ⌊
ⲛⲟⲩ⌊

Ⲱ ϩⲏⲗ⌊ⲓⲁⲥ ⲡⲉⲧϣⲟⲣ⌋
ϣⲣ̄ ⲛ̄ⲧ⌊ϣⲏⲩⲉ ⲙ⌋
ⲡⲃⲁϩⲁⲗ ⌊? ⲙ⌋
ⲙⲟⲕ ⲱ ⲥⲉⲩⲏⲣ⌊ⲟⲥ⌋
ⲡⲛⲉϩ ⲉⲧⲕⲓⲱ⌊ⲟⲩ ⲛ⌋
ⲙ̄ⲡⲓ̈ⲥⲧⲟⲥ· ⲱ ⲥ⌊ⲉⲩ⌋
Ⲏⲣⲟⲥ ⲧⲥⲏϥⲉ ⲉⲧⲛ⌊ⲁ⌋
ⲕⲱⲡ̄ⲥ̄ ⲛ̄ⲛϫⲁϫⲉ
ⲛ̄ⲧⲙⲉ· ⲁⲙⲟⲩ ⲉϩⲟⲩ̄
ⲡϫⲟⲉⲓ̈ⲥ ⲛ̄ⲙ̄ⲙⲁⲕ·
Ⲁⲙⲟⲩ ⲉϩⲟⲩⲛ ϩⲱⲥ ⲉⲕ
ϫⲟⲡ̄ⲧ̄ ⲛ̄ⲙ̄ⲡⲟⲗⲓ̈ⲧⲓ̈
ⲁ ⲛ̄ⲙⲙⲟⲛⲁⲭⲟⲥ
⌊. . ϯ⌋ⲛⲁⲧⲥⲁⲃⲟⲕ ϩ⌊ⲛ⌋
⌊ⲁϣ ⲛ⌋ⲕⲁⲛⲱⲛ

(Fol. *a*).

ⲥⲉ⌊ⲩⲏⲣⲟⲥ
ⲡ̣ⲉ ⲉϥⲥⲱ
⌊ⲧⲙ̄ ⲉⲛⲁⲓ ⌋ⲡⲉϫⲁϥ ⲇⲉ
⌊ⲛⲁⲩ⌋ ϫⲉⲛⲁⲉⲓ̈ⲟⲧⲉ
⌊ⲙ̄⌋ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲙ̄ⲡⲣ̄
⌊ϣ⌋ⲧⲣ̄ⲧⲱⲣⲧ̄ ϩⲛ̄ⲛⲉ·
⌊ⲧ⌋ⲛϣⲁϫⲉ ⲉⲡⲉⲓⲇⲏ
ϣⲁⲣⲉⲡϩⲏⲧ ⲙ̄ⲡⲣⲱ
ⲙⲉ ϣⲧⲟⲣⲧⲣ̄ ⲉⲩϣⲁⲛ
ⲉⲡⲁⲓ̈ⲛⲟⲩ ⲙ̄ⲙⲟϥ ⲡⲁⲣⲁ ⲡⲉϥ̄
ϣⲓ· ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩ̄

ⲛⲉϩ ⲛⲁⲧⲛⲟⲃⲉ ⲛ̄ⲥⲁ
ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ
ⲛ̄ⲧⲁϥⲣ̄ⲥⲁⲣ̄ⲝ ⲡⲛⲟⲩ
ⲧⲉ ⲁⲩⲱ ⲡⲣⲱⲙⲉ ϩⲓ̈
ⲟⲩⲥⲟⲡ ϩⲛ̄ⲟⲩⲙⲉ·
ⲡⲟⲥⲱ ⲙⲁⲗⲗⲟⲛ ⲁⲛⲟⲕ
ⲱⲉⲓ̈ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ
ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲛⲓⲙ·
Ⲛ̄ⲧⲉⲣⲟⲩⲥⲱⲧⲙ̄ ⲇⲉ ⲉ
ⲛⲁⲓ ⲛ̄ⲧⲟⲟⲧϥ̄ ⲛ
ⲥⲉⲩⲏⲣⲟⲥ ⲁⲩⲣϣⲡⲏ

ⲙ̅ⲛ̅ⲧⲉⲛ̅ⲙ̅ⲛ̅ⲧⲧⲉⲓ̈
ϣⲱⲧ ⲛ̅ⲥⲁⲃⲏⲗ ⲉⲧⲃ̣⌊ⲉ⌋
ⲧⲫⲱⲧⲓⲥⲙⲁ ⌊ⲛⲧⲁⲓ̈⌋
ϫⲓ̈ⲧϥ̅ ⲛⲉⲧ . . . . .

ⲣⲉ· ⲛⲧⲉⲓ̈ϩⲉ ⲇⲉ ⲁⲩ
ϣ⌊ⲟⲡ⌋ϥ ⲉⲣⲟⲟⲩ ϩⲛ̣̅ⲟⲩ
⌊ⲣⲁϣⲉ⌋ ⲛⲑⲉ ⲙⲡⲣⲱ
⌊ⲙⲉ ⲉⲧⲥⲏ⌋ϩ̣ ϩⲙ̅ⲡⲉⲩ
⌊ⲁⲅⲅⲉⲗⲓⲟⲛ⌋ ⲛ̅ⲧⲁϥϭⲛ
⌊ⲟⲩⲁϩⲟ ⲉϥϩⲏ⌋ⲡ ϩⲛ̅
⌊ⲧⲥⲱϣⲉ· ⲛ⌋ⲧⲉⲣⲉϥ
⌊ⲃⲱⲕ ⲇⲉ ⲉϩⲟⲩ⌋ⲛ ⲉ

Zoega, *Catalogus*, n° CLXXXV, fol. 1 (Codex A).

(P. ⲣ̅ⲟ̅ⲉ̅) ⲙⲡⲉⲧⲁⲙⲁϩⲧⲉ ⲡⲁⲣⲁ ⲧⲉⲥⲃⲱ ⲙⲡⲉϣⲉⲙⲛⲧ ϣⲙⲏⲛ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲁⲩⲥⲱⲟⲩϩ ϩⲛⲛⲓⲕⲁⲓⲁ· Ⲉⲡⲓⲇⲏ ⲡⲉⲧ ⲛⲕⲣⲁⲧⲟⲥ ⲣⲡⲙⲉⲉⲩⲉ ⲛⲧⲁⲉⲩⲧⲉⲗⲉⲓⲁ ⲉⲧⲃⲉⲟⲩϩⲱⲃ ⲙⲡⲓⲥⲧⲓⲥ ⲡⲁϫⲟⲉⲓⲥ ⲡⲣⲣⲟ ⲛⲓⲙ ϩⲱⲱϥⲡⲉ ⲡⲉⲓⲟⲩϩⲟⲣ ⲉⲧⲙⲟⲟⲩⲧ ⲉⲧⲣⲉϥ ⲣⲙⲓⲥⲓⲧⲏⲥ ⲉⲩϩⲱⲃ ⲛⲧⲉⲓⲙⲉ (*leg.* ⲛⲧⲉⲓⲙⲓⲛⲉ)· Ⲡⲉⲩϩⲟⲣ ⲙⲉⲛ ϩⲛⲧⲥⲟⲫⲓⲁ ⲉⲧϩⲓⲃⲟⲗ ϣⲁϥⲟⲩⲉⲛϩ ⲧⲉϥⲙⲛⲧϩⲏⲙⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲉⲡⲉⲧⲟ ⲛⲣⲙⲣⲁϣ ⲉϩⲟⲩⲛ ⲉⲣⲟϥ ϩⲓⲧⲛⲧϭⲓⲛⲕⲓⲙ ⲉⲣⲟϥ ⲙⲡⲉϥ ⲡⲁϩⲟⲩ ⲏ ⲡⲉϥⲥⲁⲧ ⲙⲛⲧϭⲓⲛⲉⲓⲛⲉ ⲉⲡⲉⲥⲏⲧ ⲛⲛⲉϥⲙⲁⲁϫⲉ ϩⲓⲡⲁϩⲟⲩ ⲛⲧⲉϥⲁⲡⲉ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲥϫⲱ ⲙⲙⲟⲥ ⲛϭⲓ ⲧⲉⲡⲗⲁ ⲧⲱⲛⲓⲕⲏ ⲇⲓⲇⲁⲥⲕⲁⲗⲓⲁ· Ϩⲟⲧⲁⲛ ⲛⲧⲟϥ ϩⲱⲱϥ ⲡⲉⲩϩⲟⲣ ⲉϥ ϣⲁⲛⲛⲁⲩ ⲉⲡⲉⲧⲙⲓϣⲉ ⲛⲙⲙⲁϥ ⲉϥϥⲓ ⲉϩⲁⲓ (*leg.* ⲉϩⲣⲁⲓ) ⲉⲣⲟϥ ⲛⲟⲩⲱⲛⲉ ⲏ ⲟⲩϭⲉⲣⲱⲃ ⲛⲧⲉⲩⲛⲟⲩ ϣⲁⲕⲛⲁⲩ ⲉⲧⲉϥⲙⲛϩⲩ ⲙⲉⲣⲟⲥ (*leg.* ⲙⲛⲧ-) ϩⲁⲑⲏ ⲛⲟⲩⲕⲟⲩⲉⲓ ⲉⲁϥⲡⲟⲟⲛⲉⲥ ⲉⲩⲙⲛⲧ ⲁⲅⲣⲓⲟⲥ ⲁⲩⲱ ⲉⲩⲙⲛⲧϫⲁϫⲉ ⲙⲡⲉⲛⲧⲁϥⲣϫⲁϫⲉ ⲉⲣⲟϥ ϣⲁⲕⲛⲁⲩ (p. ⲣ̅ⲟ̅ⲍ̅) ⲉⲛ⌊ⲉϥ⌋ⲟⲩϭⲉ ⲉⲁϥⲥⲟⲟⲕⲟⲩ ⲉϩⲣⲁⲓ ⲁϥϭⲱ ⲗⲡ ⲉⲃⲟⲗ ⲛⲛⲉϥⲛⲁⲁϫⲉ ϩⲁⲡⲗⲱⲥ ⲙⲉⲗⲟⲥ ⲛⲓⲙ ⲛⲧⲁϥ ϣⲁⲕⲛⲁⲩ ⲉⲣⲟϥ ϩⲛⲟⲩⲛⲟϭ ⲛⲁⲡⲉⲓⲗⲏ ⲉϩⲟⲩⲛ ⲉⲡⲉⲛⲧⲁϥϥⲓ ⲉϩⲣⲁⲓ ⲉⲣⲟϥ ⲙⲡϭⲉⲣⲱⲃ ⲏ ⲡⲱⲛⲉ ⲉϥⲟⲩⲱϣ ⲉⲥⲱⲗⲡ ⲉⲃⲟⲗ ⲛⲙⲙⲉⲗⲟⲥ ⲙⲡⲣⲱⲙⲉ ⲉⲧϯⲧⲱⲛ ⲛⲙⲙⲁϥ· Ⲉⲡⲉⲓⲇⲏ ⲉⲓⲧⲟⲛⲧⲛ ⲙⲙⲟⲓ ⲉⲡⲉⲩϩⲟⲣ ϩⲟⲧⲁⲛ ⲉⲓϣⲁⲛⲉⲓ ϣⲁⲧⲉⲧⲛⲙⲛⲧϫⲟⲉⲓⲥ ⲙⲛ ⲡⲉⲧⲛⲕⲣⲁⲧⲟⲥ ⲛⲧⲁⲛⲁⲩ ⲉⲡⲣⲁϣⲉ ⲙⲡⲉⲧⲛⲉⲟⲟⲩ ⲉϩⲟⲩⲛ ⲉⲟⲩⲟⲛ ⲛⲓⲙ ⲁⲩⲱ ⲉϩⲟⲩⲛ ⲉⲣⲟⲓ ϩⲱ ⲁⲛⲟⲕ ⲡⲉⲓⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲉⲛⲉⲓ ⲟⲩⲱϣ ⲇⲉ ⲁⲛ ⲉⲉⲓ ⲉⲧⲃⲉⲛⲉⲧⲟⲩⲱϣ ⲉϭⲉⲡⲱⲛⲉ ⲉⲣⲟⲓ ϩⲓⲛⲉ ϩⲓⲟⲟⲩⲉ ⲏ ⲉⲭⲱ ⲛⲟⲩⲱⲛⲉ ⲛϫⲣⲟⲡ ϩⲓⲛⲉϩⲓⲟⲟⲩⲉ ⲉⲧⲣⲁⲉⲓ ϣⲁⲣ

ⲱⲧⲛ· Ⲡⲁⲏⲛ ⲙⲁⲣⲉⲛⲉⲧⲛⲥϩⲁⲓ ⲙⲙⲁⲓⲛⲟⲩⲧⲉ ⲉⲓ ϣⲁⲣⲟⲓ· ⲛⲕⲉ ⲥⲟⲡ ⲙⲛⲟⲩⲗⲟⲅⲟⲥ ⲛⲁⲛⲉⲡⲉⲣⲁⲥⲧⲟⲛ ⲉⲧⲃⲉⲛⲉⲧϯ ⲛⲙⲙⲁⲛ ϩⲓ ⲛⲉϩⲓⲟⲟⲩⲉ ⲉⲧⲉⲛⲕⲁⲛⲱⲛⲓⲕⲟⲥⲛⲉ ⲛϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲛⲁⲧⲛⲟⲩⲧⲉ· Ⲕⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲱ ⲡⲁϫⲟⲉⲓⲥ ϫⲉⲙⲡⲟⲩⲧⲱⲧ ⲛϩⲏⲧ ⲙⲛⲛⲉⲧⲁϩⲉ ⲉⲣⲁⲧⲟⲩ⌊

Paris, MS. copte 129[15], foll. 120, 121, 119 (Cod. B).

(F. 120 *a*).

ⲉⲥⲉⲩⲏⲣⲟⲥ ⲛ̄ϩⲏ
ⲧϥ̄· ⲡϩⲱⲃ ⲙⲁⲧⲛ̄
ⲛ̣ⲁⲛ ⲁⲩⲱ ⲡⲗⲏⲁⲥ
ⲧⲏⲙⲁ ⲛⲁϣⲱⲡⲉ
⌊. . ⲛ⌋ⲟⲩⲁⲥⲁⲓ ϩⲓϫⲱ̄
⌊ⲛ̄ϩⲟ⌋ⲩⲟ ⲉⲧϭⲓⲛ
⌊. . .⌋ϫⲛ ⲉⲛⲉⲛⲉⲣⲏⲩ
⌊ⲙ̄ⲡ⌋ⲉⲣⲧⲣⲉⲡϣⲁ
⌊ϫⲉ⌋ ⲙⲡⲣ̄ⲣⲟ ⲉⲧⲟⲩ
⌊ⲙⲟ⌋ⲩ̣ⲧⲉ ⲉⲣⲟϥ ϫⲉ
⌊ⲛⲟⲙⲟ⌋ⲥ ⲛⲁⲙⲉ ⲟⲩ
⌋ⲥ ⲡⲉϯϫⲣⲟⲡ
⌋ϣⲓ̈ⲛⲉ ⲛ̄ⲥⲁ
⌋ⲛⲟϥⲣⲉ :-
⌊Ⲡⲣⲣⲟ ⲇ⌋ⲉ ⲙ̄ⲛ̄ⲧⲥⲓⲅ
⌊ⲕⲗⲏⲧⲟ⌋ⲥ ⲧⲏⲣ̄ⲥ̄
⌊ⲁⲩⲥϩⲁⲓ ⲛⲁ⌋ϥ ⲛ̄ⲟⲩ
⌊ⲉⲡⲓⲥⲧⲟⲗ⌋ⲏ̣ ⲉⲥⲥⲏϩ
⌊ⲛⲧⲉⲓϩⲉ⌋:-
⌋ⲃⲉ
⌋ⲉⲕⲟⲩ
⌊ⲱϣ⌋ ϫ̣ⲓ̣ ⲛⲟⲩ

(F. 120 *b*).

c ⲡⲉⲧⲣ̄ϩⲱ̄ⲙⲉ ⲙ̣
c ⲡⲧⲏⲣϥ ⲛⲧⲟϥ
c ⲡⲉ ⲡⲉⲕϥⲁⲓⲣⲟ ⲟⲩϣ̣
c ϯⲥⲟⲟⲩⲛ ⲁⲩⲱ ϯ̣
c ⲉⲓⲙⲉ ϫⲉϩⲉ⌊ⲛⲙⲁ
c ⲧⲟⲓ̈ⲛⲉ ⲛⲉⲧⲕ⌊ⲱ
c ⲧⲉ ⲉⲣⲟⲛ ⲁⲩ⌊ⲱ ⲉⲩ
c ⲣⲟⲉⲓ̈ⲥ ⲉⲣⲟⲛ ⲛ̣
c ⲁⲅⲅⲉⲗⲟⲥ ϩⲱ⌊ⲟⲩ⌋
c ⲛⲉ ⲛⲉⲧⲕⲱ⌊ⲧⲉ⌋
c ⲉⲣⲟⲕ ⲁⲩⲱ ⌊ⲉⲩⲣⲟ⌋
c ⲉⲓ̈ⲥ ⲉⲣⲟⲕ ⌊ⲛ̄ⲥⲁⲥⲁ⌋
c ⲛⲓⲙ ⲉⲩ⌊ϥⲓⲧⲕ⌋
c ⲉϫⲛ̄ⲛⲉⲩ⌊ϭⲓϫ ⲙⲏ
c ⲡⲟⲧⲉ ⲛ̄ⲙ̣⌋
c. ⲛϣⲁϫⲉ ⲛ̣⌊ⲛϩⲁⲓ⌋
c ⲣⲉⲧⲓ̈ⲕ⌊ⲟⲥ ⲅⲁⲣ ⲥⲉⲟ⌋
c ⲛⲑⲉ ⌊ⲛⲟⲩⲱⲛⲉ⌋
c ⲛϫⲣⲟ⌊ⲡ· ϥⲟⲛϩ⌋
c ⲛ̄ϭⲓ ⲡ⌊ϫⲟⲉⲓⲥ ⲡⲛⲟⲩ
c ⲧⲉ ⲛⲕ̣⌊ⲱⲥⲧⲁⲛⲧⲓ⌋

(F. 121 *a*).

⌋ⲓ̣ⲏⲣⲉ⌊
ⲉⲧⲃⲉⲉⲃⲉ ϩⲙ̄ⲡϩ⌊ⲟ⌋

(F. 121 *b*).

⌋ⲙⲁⲥⲧⲓⲅⲝ
⌊ⲛⲁ⌋ϣϩⲱⲛ ⲉⲡⲉⲕ

⌊ⲙ⌋ⲁ ⲛϣⲱⲡⲉ·
⌊ⲉⲓ⌋ⲥ ϩⲏⲏⲧⲉ ⲁⲛⲧⲛ̄
⌊ⲛⲟⲟ⌋ⲩ ⲛⲁⲕ ⲛⲟⲩ
⌊ⲥⲁⲕ⌋ⲣⲁ ⲉⲧⲃⲉⲑⲟ
⌊ⲧⲉ ⲛ⌋ⲛⲁⲡⲕⲁϩ·
⌋ⲟⲩⲛⲁⲛ
⌋ⲩⲥⲁ

ⲙ̄ⲡϩⲁⲅⲓ̈ⲟⲥ ⲥⲉⲩ
ⲏⲣⲟⲥ ⲛⲑⲉ ⲙ⌊ⲡⲕⲁⲩ⌋
ⲥⲱⲛ ϩⲛ̄ⲛ⌊ⲉϩⲟⲟⲩ⌋
ⲛϩⲁⲉ· ⲁⲩⲱ ⌊ⲡⲭⲓ⌋
ⲱⲛ ϩⲙ̄ⲛⲉ⌊ϩⲟⲟⲩ⌋
ⲙ̄ⲡⲱϩⲥ̄ ⌊·⌋
Ⲙ̄ⲧⲉⲩⲛ⌊ⲟⲩ

(F. 119 *a*).

⌊ⲛϣ⌋ⲏⲣⲉ ⲛ̄ⲛ̄ϩⲉⲃⲣⲁⲟⲥ
⌊ϩⲙ⌋ⲡⲉⲟⲩⲟⲉⲓ̈ϣ ⲛ̄ⲧⲉ
⌊ⲡϫⲟ⌋ⲓⲥ ⲡⲉⲛⲛⲟⲩⲧⲉ
⌊ⲃ⌋ⲱⲕ ⲉϩⲣⲁⲓ̈ ⲉⲑⲓ̈ⲗ̄ⲏ̄ⲙ̄
⌊ⲉⲧⲃ⌋ⲉⲡⲉⲓ̈ⲕⲉϩⲱⲃ
⌊ⲟⲩ⌋ⲛ ⲱ ⲥⲉⲩⲏⲣⲟⲥ·
⌊ⲡⲁⲙ⌋ⲉⲣⲓ̈ⲧ ϫⲉ
⌋ⲥ ⲉⲕϫⲱ
⌊ⲙⲙⲟⲥ ⌋ⲥⲉⲛⲁⲥⲱ
⌊ⲧⲙ ⲛⲥ⌋ⲱⲓ̈ ⲁⲛ ⲛⲥ̣ⲉ
⌋ⲉⲩⲉⲡⲓ̈ⲥ
⌊ⲕⲟⲡⲟⲥ⌋· ⲉⲧⲉⲙⲁ
⌊ⲕⲉⲇⲟⲛⲓⲟⲥ⌋ⲡⲉ

ⲙ̄ⲍ̄
ⲙ̄ⲡⲉϥⲧⲟⲟⲩ ⲛϣ̄ⲙ̄
ⲛⲉ ⲉⲧⲟⲩⲟϫ ⲉⲧ
ϣⲏϣ ⲁⲩⲱ ⲉⲧⲥⲉϩ
ⲥⲱϩ ⲉϩⲣⲁⲓ ⲉⲡⲉϥ
ϫⲓ̈ⲗⲗⲏⲥ ⲛ̄ⲑⲉ ⲛⲇⲁⲩ
ⲉⲓ̈ⲇ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄
ⲧⲁⲛϣⲣ̄ⲡ̄ϫⲟⲟⲥ
ⲛⲱⲛⲉ ⲟⲩⲛ ⲉⲧⲙ̄
ⲙⲁⲩ ⲉⲩϣⲁⲛⲛⲟ
ϫⲟⲩ ⲉⲃⲟⲗ ⲙⲉϥ
ϯⲟⲥⲉ ⲙⲙⲟⲟⲩ ⲛ
ϭⲓ ⲡⲉⲛⲧⲁϥⲛⲟ
ϫⲟⲩ ⲉⲡⲉϫⲁϫⲉ
ⲁⲗⲗⲁ ⲡϫⲁϫⲉ ⲙⲉⲛ
⌋ⲧⲟϥ ⲉ̄

(F. 119 *b*).

ⲙ̄ⲏ̄
Ⲙ̄ⲧⲉⲣⲟⲩⲥⲱⲧⲙ̄
ⲇⲉ ⲛϭⲓ ⲛ̄ϩⲁⲓⲣⲉⲧⲓ̈
ⲕⲟⲥ ⲧⲏⲣⲟⲩ ϫⲉ
ⲁⲥⲉⲩⲏⲣⲟⲥ ϫⲓ̈ ⲛ̄ⲛⲟⲩ
ⲥⲁⲕⲣⲁ ϩⲱⲥⲧⲉ ⲁ
ⲡⲁⲛⲧⲁ ⲉⲡ̄ⲣ̄ⲣⲟ ⲕⲁ
ⲧⲁ̇ⲣⲟⲟⲩ ⲁϫⲛ̄ϩⲟⲧⲉ·
ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲕⲁ

ⲁϥⲡⲱⲧ ⲡ⌊ⲁⲅ⌋
ⲅⲉⲗⲟⲥ ⲇⲉ ⲙⲡϫ⌊ⲟⲉⲓ̈ⲥ⌋
ⲁϥⲟⲩⲱⲛϩ ⲉⲃ⌊ⲟⲗ ⲙ⌋
ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲥ⌊ⲉⲩ⌋
ⲏⲣⲟⲥ ⲉϥϫⲱ ⌊ⲙ̄ⲙⲟⲥ⌋
ⲛⲁϥ ϫⲉⲃⲱ⌊ⲕ
ϩⲓ̈ⲏ ⲛⲁ⌊
ϩⲁⲧⲛ̄.⌊

ⲛⲉⲩⲡⲟⲗⲓ̈ⲥ ⲉⲃⲟⲗ
ⲁⲩⲡⲱⲧ (*altered*) ⲁⲙⲉ
Ⲗⲉⲓ̈ ⲛⲧⲉⲣⲉϥⲉⲓ ⲉⲃⲟⲗ
ϩⲙ̄ⲡⲙⲟⲛⲁⲥⲧⲏ
ⲣⲓⲟⲛ ⲛ̄ϭⲓ ⲥⲉⲩⲏⲣⲟⲥ
ⲁϥⲥⲱⲧⲙ̄ ⲛ̄ϭⲓ ⌊ⲡⲉⲡⲓ⌋

ⲛ̄ⲅϭⲱ⌊ ⲁⲛⲁⲥ⌋
ⲧⲁⲥⲓ̈ⲟⲥ⌊
ⲕⲟⲥ· ⲛ⌊
Ⲁϥⲃⲱⲕ ⲕ⌊ⲁⲧⲁ ⲑⲉ⌋
ⲛⲧ⌊ⲁ

British Museum, Or. 3581 B(54) = Catalogue nº 349 (Cod. B).

(Fol. *a*).

⌋ⲛⲧⲁ
⌊ . . . . ⌋ⲙⲉⲣⲓ
⌊ . . .⌋ⲁⲗⲏⲑⲱⲥ
⌊ϩⲓ⌋ⲧⲙⲡⲛⲁⲩ ⲉⲣⲟⲕ
⌊ϩ⌋ⲙⲡϩⲟ ⲁⲙⲡⲉⲓ
ⲣⲁⲥⲙⲟⲥ ⲧⲏⲣⲟⲩ
ⲛⲛϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ
ⲱϫⲛ ⲁⲡⲉⲥⲙⲓⲛⲉ
ⲛⲧⲟⲣⲑⲟⲇⲟⲝⲓⲁ
ϯⲟⲩⲱ ⲛⲑⲉ ⲛⲟⲩ
ⲕⲣⲓⲛ⌊ⲟⲛ⌋ ϩⲙⲡⲉ
ⲃⲟⲧ ⌊ⲛⲃ⌋ⲣⲣⲉ ϩⲛ
ⲛ⌋ⲧⲉⲣⲉⲓⲛⲁⲩ

⌋ⲛⲧⲉ
ⲣⲉϥϣⲁ ⲛϭ⌊ⲓ ⲥⲉⲩ⌋
ⲏⲣⲟⲥ ϩⲛⲧ⌊ⲁⲛⲁ⌋
ⲧⲟⲗⲏ ⲁⲕⲁⲣⲭⲉⲓ
ⲛⲇⲓⲱⲕⲉⲓ ⲛⲥⲁ
ⲡⲕⲁⲕ⌊ⲟⲥ⌋ ⲛϩⲁⲓ
ⲣⲉⲧⲓ⌊ⲕⲟⲥ⌋ ⲙⲛⲛ
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(Fol. *b*).

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British Museum, Or. 3581 B(55) = Catalogue n° 350 (Cod. A).

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British Museum, Add. 14740 A, fol. 20 (Cod. C).

(Fol. *b*)

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(Fol. *a*)

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Paris, Ms. copte 129[14], fol. 118.

(Fol. 118 *b*) Jerusa]lem, and saluted (ἀσπάζειν) the cross (σταυρός) and thus he went to the monastery (μοναστήριον). But (δέ) when he had reached the door of the monastery and when he had knocked at the door of the convent, forthwith the news was brought in unto the abbot (*lit.* great man) and

those with him, namely, Malchus and Johannes. But (? δέ) when they had heard [that] a man [ ] the σχῆμα [

(col. 2)] O Eli[as, who hast up[set the [altar of] Baal [ ] thee. O Severus, the oil which [ ] the faithful (πιστός). O Severus, the sword that shall slay the enemies of the truth. Enter in! The Lord be with thee! Enter in, as (ὡς) if thou wert (already) tried in the polity (πολιτεία) of the monks (μοναχός). In what rule (κανών) shall I instruct thee?

(Fol. 118 a) Sev]erus [ ] on hearing [these things]. And (δέ) he said to them, « My pious fathers, disturb me not by your words; for (ἐπειδή) the heart of man is wont to be disturbed, if he be praised (ἐπαινεῖν) beyond (παρά) his measure. God knows and your fathership, except for the baptism (φώτισμα) [that I have] received [

(col. 2)] sinless except God the word (λόγος), who was incarnate (-σάρξ), God and man, together, in truth — how much more (πόσῳ μᾶλλον) I, wretched (ταλαίπωρος) as I am above (παρά) all men! » When however (δέ) they heard these things from Severus, they marvelled. And (δέ) thus did they receive him unto them with [joy,] like the man [written of] in the [gospel (εὐαγ.)], who found [a treasure hid]den in [the field. And (δέ)] when he had [entered] in to [

Zoega, nº CLXXXV.

] of him that is in authority, against (παρά) the doctrine of the 118 (*sic, read* 318) bishops (ἐπ.) who assembled at Nicaea (Νικαία). Now (ἐπειδή) thy mightiness (κράτος) hath called to mind my insignificance (εὐτέλεια) regarding a matter of the faith (πίστις). But who, my lord king, is this dead dog that would be go-betwen (μεσίτης) in such an affair? For (μέν) the dog, in secular wisdom (σοφία), doth display his gentleness (-ἥμερος) to whoso showeth mildness toward him, by his moving at him his hinderparts or (ἤ) his tail, and by letting fall his ears behind his head; even (κατά) as saith the Platonic teaching (πλατονικὴ διδασκαλία). But when (ὅταν) the dog beholds one that attacks him, lifting a stone or stick, forthwith thou seest his gentleness (-ἥμερος) of a little before, turned to fierceness (-ἄγριος) and to enmity toward him that is his enemy. Thou seest [p. 176] his cheeks drawn up, displaying his teeth; in short (ἁπλῶς), every limb (μέλος) of him much threatening (-ἀπειλή) against him that had raised against him the stick or the stone, desiring to tear the limbs (μέλος) of the man that opposeth him. Since (ἐπειδή) I have likened myself unto the dog, when (ὅταν) I come to your lordship and your mightiness (κράτος), and behold the gladness of your glory upon every one and likewise upon me too, wretched one (ἐλάχιστος); yet (δέ) do I not wish to come, by reason of them that would cast (*lit.* take) stones upon me by the way, or (ἤ) would set a stumbling-block

upon the roads whereby I come to you. But (πλήν) let your pious letters come once more to me, with a benevolent (ἀνεπηρέαστος) edict (λόγος), because of them that contend with us upon the road, namely the κανονικοί, the godless heretics (αἱρετικός). For (γάρ) thou dost know, O my lord, that they agree not with those that stand

Paris 129[14], foll. 120, 121, 119.

(Fol. 120 *a*) wherein Severus is. The thing is agreable unto us and the distance (διάστημα) will be [for us] far easier than is the [ ] one another [ ] word of the king which is called law (νόμος) in truth a [ ] set an obstacle [ ] seek to [ ] benefit. And (δέ) the king and the whole senate (σύγκλητος) [wrote to him a letter (ἐπιστ.), which was written [thus] : — [«] thou dost de[sire to receive a [(fol. *b*)]. He that directs all things, He it is careth for thee. I know and am aware that it is soldiers that surround us and guard us. But angels (ἄγγ.) surround thee and guard thee [on] all [sides, bearing thee] upon their [hands, lest (μή]ποτε) [thou . For (γάρ)] the words of the heretics (αἱρετικός) [are] like [to a stone] of stumbling. [As the Lord liveth, the] God of Co[nstantine[

(Fol. 121 *b*)] scourge (μάστιξ) shall be able (?) to approach thy dwelling-place. Behold, we have sent unto thee an order (σάκρα), because of the fear [of the people of (?)] the land [

(Fol. *a*)] which springs up in the face (?) of the holy (ἅγιος) Severus, even as the summer heat (? καύσων) in the last [days?] and [snow (χιών) in the [days?] of the harvest[1]. Forthwith [

(F. 119 *a*, *paged* 47) children of the Hebrews (ἑβραῖος), at the time when the Lord (?) our God went up to Jerusalem. [As regards] this thing also [therefore], O Severus, [my] beloved, namely [ ] thou sayest[2]. They will not hear[ken to] me and will [ ] a bishop (ἐπίσκ.), namely Ma[cedonius (col. 2)] the four stones, complete, like one to another and polished, into his wallet, even as David, according (κατά) as we have already said. These stones then (οὖν), when they are thrown, he that casts them at his enemy gets no hurt. But (ἀλλὰ μήν) the enemy [

(Fol. *b*, *paged* 48)] But (δέ) when all the heretics (αἱρ.) had heard that Severus had received an order (σάκρα), so as to (ὥστε) meet (ἀπαντᾶν) the king in spite of (? κατά) them, without fear, forthwith they deserted their city (πόλις) and fled [without] delay (ἀμελεῖν). When Severus came forth from the monastery (μοναστήριον), the [bishop (ἐπίσκ.)] heard [

British Museum, Or. 3581 B(54).

(Fol. *a*) Of a truth (ἀληθῶς) on looking thee in the face, all the trials

1. *Cf.* Prov. xxv, 13. — 2. Not space for ⲙⲙⲟⲥ ϫⲉⲛⲥⲉ.

(πειρασμός) of the heretics (αἱρετ.) have ceased and the firm establishment of orthodoxy (ὀρθοδοξία) hath blossomed even as a lily (κρίνον) in the new month (*i. e.* spring), in [ ] when I had seen [ ] when Severus arose (like the sun) [for us] in the east (ἀνατολή) and thou didst begin (ἄρχειν) to pursue (διώκειν) the wicked (κακός) heretics (αἱρετ.) and the heresies. If Goliath was mighty, lo, David did take the four stones; if Macedonius is mighty, lo, Severus too hath armed himself with the four holy gospels (εὐαγγ.) [

(Fol *b*)], for (γάρ) [ ] the thing. Commit not unto Severus the things of the faith (πίστις); for (γάρ) all the doctrines (δόγμα) of the faith (πίσ.) are written upon the breast (στῆθος) of Severus, even as a single verse (στίχος). » And (δέ) these things said the holy Julius, the bishop (ἐπ.) of Atramèttè (Adramytium) [ ], beyond the words which they addressed one to another, in praising (ἐπαινεῖν) one another, and the discourse become too great. It was on the Sabbath that they met (εὐαντᾶν) one with another. But (δέ) when the morning was come [

Brit. Mus. — Or. 3581 B(55) (p. 216).

He went forth from them and departed to his monastery (μοναστήριον) while God and His angels (ἄγγελος) walked with him, until they set him again (ἀποκαθιστάναι) upon his [

(col. 2) well or ill (κάλως ἢ κακῶς). When therefore (οὖν) they were seated, they dealt with (?) the affairs of Flavian (Φλαβιανός) the bishop (ἐπ.) of Antioch (Ἀντιόχια), and they found him [

(p. 217) gathered (?) to Palestine (Παλαιστίνη) and they enquired (συνζήτειν) among themselves carefully (-ἀκρίβεια) as to who then (ἄρα) was worthy to sit upon the throne (θρόνος) of Flavian [

(col. 2) desire Severus (Σευήρος), that he should sit upon the throne (θρ.), the Holy Spirit (πν.) also seeking S., for the honorable rank (βαθμός). And they did [

Brit. Museum, Add. 14740 A, f. 20.

(Fol. *b*)] « was brought to naught; the devil (διαβ.) was [ ]. Hell (Amenti) was destroyed; [[1]] was brought to nought. The error (πλάνη) of the idols (εἴδωλον) was darkened and became invisible. Paradise (παράδεισος) was laid open; the tree of life was revealed. The heavens became the world (κόσμος); the world (κοσ.) became heaven. God became man; man became God. God descended; man ascended. The glory which was in heaven came upon the earth. He that (was) in the bosom of His father became in the bosom of Mary. He whom the Father begot in mystery (μυστήριον) ineffable, Him did Mary [

1. κτίσις seems unsuitable.

(Fol. *a*)] [1] John, having in truth suffered, according to (κατά) the irrefutable certainty that is in the holy gospels (εὐαγ.), which God hath given us in His church (ἐκκ.), like a rock (πέτρα) of adamant (ἀδάμας) immovable. Be content then, O king; bring not before me nor (οὐδέ) this Christ-loving synod (σύνοδος) the remembrance of the blasphemies of the polluted bishops (ἐπίσκ.) that gathered in Chalcedon. » Now (δέ) the king and the senate (σύγκλητος) marvelled at the wisdom (σοφία) of Severus and the constancy (ὑπομονή) of his struggle (ἀγών) and the depth of his philosophy (φιλοσοφία) [

It may be of interest to draw attention here to further slight traces of this text. These are to be recognized — with little doubt, I think — in the Greek-Sa'idic-Arabic Vocabulary, Paris Ms. copte 44 (dated AD. 1389) [2]. On fol. 119 *b* a new section is headed: ⲛⲁⲓⲛⲉ ϩⲛⲗⲉⲝⲓⲥ ⲉⲩⲙⲟⲕϩ ⲛⲛⲟⲉⲓ ⲙⲙⲟⲟⲩ ⲉⲩⲛⲏϩ ⲉⲃⲟⲗ ⲉⲁⲛⲥϩⲁⲓⲥⲟⲩ ⲙⲡⲓⲙⲁ ⲕⲁⲧⲁ ⲟⲩⲡⲣⲟⲥⲑⲏⲕⲏ, « These are phrases difficult to understand and selected, which we have written here as an addition » [3]. Among these are a few obviously drawn from our text. They occur at the opening of the list (1) ⲧⲉⲡⲗⲁⲇⲟⲛⲓⲁⲕⲏ ⲇⲓⲇⲁⲥⲕⲁⲗⲓⲁ, *v.* above, p. [18]; (2) ⲟⲩⲗⲟⲅⲟⲥ ⲛⲁⲡⲉⲣⲉⲁⲥⲇⲓⲕⲟⲛ, *v.* above p. 19; (3) ⲁⲛⲧⲛⲛⲟⲟⲩ ⲛⲁⲕ ⲛⲟⲩⲥⲁⲭⲣⲁ *v.* above p. 19; (4) ⲙⲛⲡⲉϥⲕⲉⲗⲗⲏⲥ (*sic*) ⲛⲑⲉ ⲛⲇⲁⲩⲉⲇ, *v. ibidem*. The next words, ⲙⲁⲣⲧⲩⲣⲓⲟⲩⲡⲟⲗⲓⲥ and ⲗⲩⲥⲁⲛⲓⲁ ϩⲓⲧⲟⲩⲛ ⲑⲟⲩⲣⲟⲥ show that our text is no longer under contribution. Between (1) and (2) is ⲧϭⲓⲛⲡⲱⲱⲛⲉ ϩⲛⲛⲉϩⲓⲟⲟⲩⲉ 'the turning-aside of the roads', which I do not identify in that position in the Ethiopic version. Further, on fol. 121 *b* occur ⲟⲩⲁⲡⲟⲅⲣⲁⲙⲙⲁⲧⲓⲕⲟⲥⲡⲉ, 'he was a former grammarian', and

1. In the upper margin of Fol. *a* are the remains of a Syriac note in later ink, the following transcript and translation of which have been kindly made by Mr. E. W. Brooks.

? ܡܕ ?
? ܐ ? ? ܒܛܘ[ܪ]ܐ ܘ ?
? ܐ ܕܝ[ܪ]ܐ ܕܣܘܪܝܝܐ ܐܝܟܘ. ܐ ?
? ܗ. ܒܝܘܡ ܫܒܐ ܒܒܗܡܢ ܝܪܚ ܫܢܬ ܬܥܘ...

In l. 2 'the mount (of)' and in 3 'the monastery of Suriyani' are apparently mentioned. L. 4 contained a date, with the name of the Persian month Bhiman and the year 976. The mention of this famous monastery is in keeping with the reputed *provenance* of the miscellaneous Bohairic fragments acquired by the British Museum together with this.

2. *V.* my British Museum Catalogue, pp. XII, XIII.

3. *Cf.* Woide, *Appendix etc.*, p. [9], note k.

(? the same phrase) ⲟⲩⲣⲱⲙⲉⲁⲗⲓⲕⲁⲣⲛⲁⲥⲟⲥⲡⲉ, 'he was a man from Halicarnassus', words which might relate to Julian; but the many intervening excerpts make it unlikely that they are from our *Conflict*. Had we more of the Coptic text of that work, we might probably identify more phrases from it in this vocabulary.

W. E. CRUM.

ገድሉ ፡ ለአብ ፡ ክቡር ፡ ሳዊሮስ ፡ ሊ.ቀ ፡ ጳጳሳት ፡ ዘአንጾኪ.ያ ፡

በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሐዱ ፡ አምላክ ። ባርክ ፡ እግዚ. (fol. 167 r° a.)
አ ። ንወጥን[1] ፡ በረድኤተ ፡ እግዚ.አብሔር ፡ ወበሠናይ ፡ ሥርዐቱ ፡ ጽሒ.ፈ ፡ ዘተረክበ ፡
እምነ ፡ ገድሉ ፡ ለአብ ፡ ክ*ቡር ፡ ሳዊሮስ ፡ ሊ.ቀ ፡ ጳጳሳት ፡ ዘአንጾኪ.ያ ፡ ዘተጋደለ ፡ በእ (* fol. 167, r° b.)
5 ንተ ፡ ሃይማኖት[2] ፡ አርቶዶክሳዊት ። እምዘ ፡ ጸሐፎ ፡ አብ ፡ ክቡር ፡ አትናቴዎስ[3] ፡ ዘእ
ሙር ፡ ዘከነ ፡ ጠቢ.በ ፡ በዕለተ ፡ ተዝካሩ ፡ ዘውእቱ ፡ አመ ፡ ፲ወ፬ለየካቲት ፨ ይጸግወነ ፡
እግዚ.አብሔር ፡ በረከተ ፡ ጸሎቱ[4] ፤ አሜን ።

መኑ ፡ እንከ ፡ ዘኢ.ያነክር ፡ ለምሥጢ.ራተ ፡ ዝንቱ ፡ አብ ፡ ዐቢ.ይ ፡ ሳዊሮስ ፡ ሶበ ፡
ተነበ ፡ ባቲ ። መኑ ፡ ዘጽሩይ ፡ ልቡ ፡ ከመ ፡ ንጉሠ ፡ ሰማይ ፡ በንጽሑ ፡ ከመ ፡ ይጽሐ
10 ፍ ፡ ለኵሉ ። ሶበ ፡ እሔሊ. ፡ በልብየ ፡ ዝክሮ ፡ ለዐቢ.ይ ፡ ሳዊሮስ ፡ በእንተ ፡ ግብሩ ፡
ከመ ፡ እዝክር[5] ፡ መንክራቲሁ ፡ ትትመሠጥ ፡ ልብየ ፡ ፍጡነ ፡ ኀበ ፡ መልዕልት ፡ ኀበ ፡
መካን ፡ ዘሀለዉ ፡ ውስቴቱ ፡ ማኅበረ ፡ ቅዱሳን ፡ ወይነብብ ፡ ይእዜኒ ፡ ልሳንየ ፡ ኅዳጠ ፡
እምዘ ፡ ይትከሠት ፡ ለልብየ ፡ ወእጸርሕ ፡ ወእጸንዕ ፡ ወእቀ*ሥሥ ፤ ወእብል ፡ ከመ ፡ (* fol. 16 v° a.)
ብፁዕ ፡ ዳዊት ፡ ልሳንየ ፡ ከመ ፡ ቀለመ[6] ፡ ጸሓፊ ፡ ዘጠበጠበ ፡ ይጽሕፍ[7] ፡ እዜኑ ፡ ት

1. A ንዌጥን ፡ — 2. A ርትዕት ፡ *add.* — 3. A ሊ.ቀ ፡ ጳጳሳት ፡ *add.* — 4. A ወሀብተ ፡ ረድኤቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ እደ ፡ ክርስቶስ ፡ ለዓለመ ፡ ዓለም ፡ *add.* — 5. A እዘክር ፡ — 6. B *om.* — 7. A B *om.*

THE CONFLICT OF SEVERUS PATRIARCH OF ANTIOCH.

* In the name of the Father and the Son and the Holy Spirit, one God. (* fol. r° a) Bless the Lord. We begin with the help of the Lord and by his good ordering, to write what is found concerning the conflict of the reverend father * Severus patriarch of Antioch, which he carried on for the orthodox (* fol. r° b) faith, according as the reverend father Athanasius, who is known to have been wise, wrote it, on the day of his commemoration, on the fourteenth of Yakātīt. May the Lord grant us the blessing of his prayer. Amen.

Who then is there who does not wonder at the mysteries of the great father Severus when it has been read? Who is there that is pure in heart like the king of heaven in his purity to write it all? When I meditate in my heart upon the memory of the great Severus, because of his works, that I may remember his wonders, my heart is carried swiftly away on high unto the place where is the company of the saints, and now my tongue says a little of what is revealed to my heart, and I cry aloud and am strong and zealous; * and I say, as doth the blessed David, My tongue is like the pen (* fol.)

ኍፋቲሁ ፡ ለአብ ፡ ሳዊሮስ ። ወዝንቱ ፡ ውእቱ ፡ ዘይፈደፍድ ፡ እምብዙኃን ፡ ሰብእ ፡ ውሕዘተ ፡ ጸጋ ፡ እምከናፍሪሁ ፡ እስመ ፡ ውእቱ ፡ ኵለንታሁ ፡ ጸጋ ። እስእል ፡ እምኀ ቤከ ፡ ከመ ፡ ኢትኅባእ ፡ ጸጋከ ፡ እምላዕለ ፡ እንግዳ ፡ አላ ፡ ረሲ ፡ ዲቤየ ፡ ሊተ ፡ ለወ ልድከ ፡ አትናቴዎስ ፤ እስመ ፡ ስምከ ፡ ቅብእ ፡ ዘይውሕዝ ፡ ላዕለ ፡ አባግዒከ ፤ ወበቅድ መ ፡ ጸላእያን ፡ ሰይፍ ፡ ዘበአማን ፡ ዘይጠብሖሙ ፡ ወመሪር ፡ ሎሙ ፡ ዝንቱ ፡ አብ ፡ ሳ ዊሮስ ፡ አኃው ። 5

ወሀሎ ፡ ምስሌሁ ፡ አቡየ ፡ ዘሥጋ ፡ ዘይትለአኮ ፡ በሠናይ ፡ እስመ ፡ ክነ ፡ ውእቱ[1] ፡ ቀሲስ ፡ ወሀሎ ፡ ካዕበ ፡ እምሔውየ ፡ እምሰብአ ፡ ብሔሩ ፡ ክነ ፡ ዓዲ ፡ አብ ፡ ብፁዕ ፡ ወቀሲስ ፡ ውእቱኒ ፨ ወከነ ፡ ካዕ*በ ፡ ስመ ፡ አትናቴዎስ[2] ፡ ከመ ፡ ስምየ ። ወከነ ፡ ያፈቅ ሮ ፡ ሳዊሮስ ፡ ለአረጋዊ ፡ ኤጲስ ፡ ቆጶስ ፡ በሀገሩ ፡ ዘውእቱ ፡ እምሔወ ፡ ሳዊሮስ ፡ ሊ ቀ ፡ ጳጳሳት ። ወውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ ተደመረ ፡ ወተጋደለ ፡ በማኅበረ ፡ ኤፌሶን ፡ እምኍልቆሙ ፡ ለክልኤ ፡ ምእት ፡ ኤጲስ ፡ ቆጶሳት ። ወከነ ፡ ዝንቱ ፡ አብ ፡ ዐቢይ ፡ ሳዊ ሮስ ፡ ዘውእቱ ፡ እምሔወ ፡ ሊቀ ፡ ጳጳሳት ፡ ሳዊሮስ[3] ፡ ያአምሮ ፡ ለእምሔውየ ። ወከነ ፡ ይረፍቅ ፡ ምስሌሁ ፡ ውስተ ፡ ማእድ[4] ፡ ለዝሉፉ ፡ ወይትናገሮ ። እስመ ፡ እሙንቱ ፡ ክኑ ፡ ይትፋቀሩ ፡ ፈድፋደ ። ወእንዘ ፡ ከመዝ ፡ ውእቶሙ ፡ ወበአሐዱ ፡ ዕለት ፡ ተመሥጠ ፡ ልቡ ፡ ወዐርገ ፡ ኅሊናሁ ፡ መጠነ ፡ አሐዱ ፡ ሰዓት ፡ ወእምሔውየ ፡ ይኔጽሮ[5] ። ወእም 10 15

fol. 167, v° b.

1. A *om.* — 2. B አትናስዮስ ፡ — 3. ዘውእቱ ፡ ... ሳዊሮስ ፡ *om.* A. — 4. A B ማዕድ ፡ — 5. B ይኔጽር ፡

of a ready writer[1], I will tell the virtues of father Severus. And he it was who excelled many men in the flow of grace from his lips, for he was all grace. I ask of thee that thou withhold not thy grace from a stranger, but shed it upon me, even me thy child Athanasius; because thy name is oil which flows upon thy sheep; but in the presence of enemies *it is* a veritable sword that slays them, and bitter to them is the father Severus, O brethren.

And my father after the flesh was with him and served him well, for he was an elder, and my grandfather besides was of the men of his country; he was moreover a blessed father and an elder, and his * name, like mine, was Athanasius. And he loved the old man Severus, the bishop in his city, who was the grandfather of Severus the patriarch. And the bishop belonged to the council of Ephesus, being one of the two hundred bishops, and strove in it. And this great father Severus, who was grandfather of the patriarch Severus, knew my grandfather, and he used to recline with him at table continually, and to talk with him, for they loved each other exceedingly. And while they were thus, one day his understanding was caught away and his consciousness departed from him for about one hour, and my grandfather

fol. 167, v° b.

1. Ps. 44 : 2.

ዝ ፡ ይቤ ፡ እንዘ ፡ እምሔውየ ፡ ይሰምዖ ፡ ኦእግዚኦ ፡ ናሁኬ ፡ ገብርከ[1] ፡ ግበር[2] ፡ ቦቱ[3] ፡ ዘትፈቅድ ፡ ወአጽን*ዕ ፡ ስመከ ፡ ኦእግዚኦ ፡ ከመ ፡ ኢይጽንዑ ፡ ከሓድያን ።

ወይቤሎ ፡ ቀሲስ ፡ እምሔውየ ፡ አኃሥሥ ፡ በኀቤከ ፡ አብፁዕ ፡ ሳዊሮስ ፡ ከመ ፡ ኢትኅባእ ፡ እምኔየ ፡ እምዘርኢከ ፡ ዘከነ ፡ እስመ ፡ አንተ ፡ ታአምር ፡ ዘከመ ፡ አፈቅረ ከ ። ወአውሥአ ፡ ኤጲስ ፡ ቆጶስ ፡ ወይቤ ፡ ለዛቲ ፡ ራእይ ፡ እንተ ፡ ርኢክዋ ፡ አንሰ ፡ አየድዐከ[4] ፡ ሰማዕኩ ፡ ቃለ ፡ ዘይብል ፡ ብርዕ ፡ ቅጥቁጥ ፡ ኢይሰበር ፡ ወሡዕ ፡ ዘይጠይስ[5] ፡ ኢይጠፍእ ፨ ሳዊሮስ ፡ የሐንጽ ፡ ሃይማኖተ[6] ፡ ክርስቲያን ፨ ወይቤለኒ ፡ ውእቱ ፡ ቃል ፡ አንተሰ ፡ ትፈልስ ፡ ውስተ ፡ ባቢሎን ፡ በዛቲ ፡ ዓመት[7] ፡ ወወልድከ ፡ ዘይትወለድ ፡ ለወልድከ ፡ ውእቱ ፡ ያቀውም ፡ ኰኵሐ ፡ አርቶዶክሳዊያን ፡ በቃሉ ፡ ርቱዕ ፡ ዳእሙ ፡ ውእቱ ፡ ይረክብ ፡ ጻማ ፡ ዐቢየ ፡ ወይወፅእ ፡ እምእዴሁ ፡ ደም ፡ ብዙኅ ፡ ወይትሜነን ፡ ብዙኀ ፡ እምሰብእ ፡ ዘይሰ*መይ ፡ ከመ ፡ ዘ፩እምንስዋን ፨ ወይሰደድ ፡ እምቤተ ፡ ክርስቲያን ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ በእደዊሆሙ ፡ ለነገሥት ፡ ወሊቃናት ፡ ወመናፍቃን ፡ ወይሰመይ ፡ ስሙ ፡ ለዝንቱ ፡ ሕፃን ፡ ሳዊሮስ ፡ በከመ ፡ ስምከ ፡ እስመ ፡ በዝንቱ ፡ ስም ፡ ይባልሖ ፡ እግዚአብሔር ፡ ሕዝቦ ፡ ምእመናን ። ወነዋ ፡ ከሠትኩ ፡ ለከ ፡ ዛተ ፡ ራእየ ፡ ዘንተ ፡ እንከ ፡ ዜነወኒ ፡ ቦቱ ፡ አበ ፡ አትናቴዎስ ፡ እምሔው ፡ ለአትናቴዎስ ፡ ወ

1. A ግብርከ ፡ — 2. B ግብር ፡ — 3. A ሎቱ ፡ — 4. A B አየድዓከ ፡ — 5. A ዘኢይጠይስ ፡ — 6. A ቤተ ፡ — 7. A ዐመት ፡ B አመት ፡

was watching him. And then he said, while my grandfather heard him, « O Lord, behold now thy servant; do with him that which thou dost please and stablish * thy name, O Lord, that the unbelievers be not stablished. »

And my grandfather the elder said unto him, « I entreat thee, O blessed Severus, that thou hide not from me anything of that which thou hast seen, for thou knowest how I love thee. » And the bishop answered and said, « I will tell thee the vision which I saw. I heard a voice which said, A bruised reed shall not be crushed, and smoking flax shall not be quenched[1]; Severus shall build up the faith of the Christians. And the voice said unto me, But thou shalt die in Babylon in this year, and thy son who shall be born to thy son, shall establish the rock of the orthodox by his true word. But he shall meet great hardship, and much blood shall be shed because of him[2], and he shall be rejected much of men[3], and shall be reckoned * as one of the guilty. And he shall be driven from church to church, by the hands of kings and governors and heretics. And the name of the child shall be called Severus, after thy name, because by this name shall the Lord save his people that believe[4]. And behold I have revealed to thee the vision. » This therefore Athanasius my grandfather told me, Athanasius, of him. And he said to me that at that time my father was

1. Isa. 42 : 3. — 2. Or, by his means. — 3. Isa. 53 : 3. — 4. Matt. 1 : 21.

* fol. 168, b. * fol. 16 r° a. * fol. 1 r° b

ይቤለኒ ፡ ከመ ፡ ኢተወልደ ፡ አቡየ ፡ በውእቱ ፡ መዋዕል ፡ ወኢተወልደ ፡ አብ ፡ ክቡ
ር ፡ ሳዊሮስ ። ወእምድኅረ ፡ ዓመት ፡ ተወልደ ፡ አብ ፡ ክቡር ፡ ሳዊሮስ ፡ ቅዱስ ፡ ሊቀ ፡
ጳጳሳት ። እግዚአብሔር ፡ ይጸግዎ[1] ፡ በረከተ ፡ ጸሎቱ ፡ ለንጉሥነ ፡ ኢያሱ[2] ፡ ለዓለመ ፡
ዓለም ፡ አሜን ፨

ክነ ፡ ዝንቱ ፡ አብ ፡ ነቢሮ ፡ ዕለተ ፡ እንዘ ፡ ያነብብ ፡ ውስተ ፡ መጽሐፈ ፡ አፍላጦን ፡
(* fol. 168, v° a.) ወአስተርአዮ ፡ ለአውንጄዎስ ፡ ሰማዕ*ት ፡ ቀዊሞ[3] ፡ ቅድሜሁ ፡ ወይቤሎ ፡ የአክለከ ፡
እምአንብቦ ፡ በዝንቱ ፡ ዕለት ። ተንሥእ ፡ ትልወኒ ፡ ከመ ፡ ትንጻሕ ፡ እምርኩሳተ ፡ ከ
ሓድያን ፡ ወታንብብ ፡ ሕገ ፡ እግዚአብሔር ፡ ዘከኑ ፡ አበዊከ ፡ ያነብብዎ ፡ እስከ ፡ ጊዜ ፡
ዕረፍቶሙ ። ተንሥእ ፡ አሳዊሮስ ፡ ወፈጽም ፡ ቅጽረ ፡ ቤተ ፡ ክርስቲያን ፡ ወግበስሶ[4] ፡
ወአገብር ፡ ርእሰከ ፡ ወኢትትሀከይ ፡ ወኢትኅድግ ፡ ጸሎተ ፡ አበዊከ ፡ ወኢትሖር ፡ ዘአ
ልቦ ፡ ፍሬ ፨ አቅድም ፡ ቅድመ ፡ ልብሰ ፡ ምንኵስና ፡ ዘውእቱ ፡ ተባሕትዎ ፡ ከመ ፡
ታእምር ፡ ተጋድሎ ፡ በኀይል ፡ ሶቤሃ ፡ ታጠፍእ ፡ እሳቶሙ ፡ ለዕልዋን ። ወትለብስ ፡
ጌራ ፡ መድኀኒት ፡ በዘትትቃወሞሙ ፡ ለመናፍስተ ፡ ርኩሳን ፡ ዘታሕተ ፡ ሰማይ ። ወተ
ሐውር ፡ ኀበ ፡ አንጾኪያ ፡ ወትጸርሕ ፡ ከመ ፡ አንበሳ ፡ ዘይጥኅር ፡ ወበህየ ፡ ይጐይዩ ፡
(* fol. 168, v° b.) እምኔከ ፡ ደቂቀ ፡ ንስጡር ፡ ዘውእቶሙ ፡ ደቂቀ ፡ ሰይጣናት ፡ *ምስለ ፡ ረዓድ ። ፈጽም ፡

1. A ይጸግወነ ፡ — 2. A ወሀብተ ፡ ረድኤቱ ፡ የሀሉ ፡ ፍቁሩ ፡ እደ ፡ ክርስቶስ ፡ *pro* ለንጉሥነ ፡ ኢያሱ ፡ — 3. A ቀዊሞ ፡ — 4. B ወገብስስ ፡

not born, and the reverend father Severus was not born. And after a year the reverend father Severus the holy patriarch was born. May the Lord grant the blessing of his prayer to our king 'Iyāsū for ever and ever. Amen.

This father was sitting one day reading the writings of Plato, and (* fol. 168, v° a.) there appeared to him Leontius the martyr *, standing before him, and he said to him, « Thou hast enough of reading this day; rise up, follow me, that thou mayest be pure from the abominations of the heathen, and mayest read the law of the Lord, which thy fathers read until the time of their death. Rise up, O Severus, and finish the wall of the church, and plaster it and make thyself to work, and be not slothful, and do not neglect the prayer of thy fathers, and go not after that which is unprofitable. Seek first the garment of monasticism, which is the solitary life, that thou mayest know how to wrestle with might. Then shalt thou extinguish the fires of the heretics. And thou shalt put on the helmet of salvation, wherewith thou shalt repel the spirits of the unclean under heaven[1]. And thou shalt go unto Antioch and shalt cry aloud like a roaring lion, and there the children of Nestorius, which are children of devils, shall flee from thee (* fol. 168, v° b.) * with trembling. Now also perform thy work, and make haste to search

1. Eph. 6 : 16, 17.

ይእዜኒ ፡ ቅኔከ ፡ ወአስተፋጥን ፡ ይእዜ[1] ፡ ውስተ ፡ ተኃሥሦ ፡ መጻሕፍት ፡ ክቡራት ፡
ዘባስልዮስ ፡ ወጎርጎርዮስ ፡ ወዮልያኖስ ፡ ወአግናጥዮስ ፡ ወአትናትዮስ ፡ ሐዋርያዊ ፡ ወእ
ለእስክንድሮስ ፡ ወቢፋንዮስ ፡ ወቄርሎስ ፡ ጠቢብ ፡ ወዲዮስቆሮስ ፡ ዐቢይ[2] ፡ ተጋድሎ
ቶሙ ፡ ለአበው ፡ ምእመናን ፡ ወአንብቦ ፡ ተግሣጽ ፡ ለዘያሐውር[3] ፡ ፍናዊሆሙ ፡ ወእ
5 ምድኅረ ፡ ተናገሮ ፡ ዘንተ ፡ ነገረ ፡ ለውንድዮስ ፡ ሰማዕት ፡፡ ወእምዝ ፡ ተሰወረ[4] ፡
እምኔሁ ፡፡

ወሶበ ፡ ሰምዐ ፡ ዐቢይ ፡ አብ ፡ ሳዊሮስ ፡ ዘንተ ፡ ነገረ ፡ ኀደረ ፡ ላዕሌሁ ፡ መንፈስ ፡
ቅዱስ ፡ በጊዜሃ ፡ ከመ ፡ ዳዊት ፡ በመዋዕሊሁ ፤ እስመ ፡ አብ ፡ መፍቀሬ ፡ ሰብእ ፡ አእ
መረ ፡ ከመ ፡ ጠቢብ ፡ ውእቱ ፡ ሳዊሮስ ፡ ወሎቱ ፡ ተእዝዞ ፡ ወትዕግሥት ፡ ላዕለ[5] ፡ ተጋ
10 ድሎ ፡፡ ወፈነወ ፡ ሰማዕቶ ፡ ቅዱሰ[6] ፡ ለውንድዮስሃ ፡ እስከ ፡ ቀብዐ ፡ ከመ ፡ ሳሙኤ
ል ፡ አመ[7] ፡ ቀብኦ ፡ *ለዳዊት ፡ እስመ ፡ አምላከ ፡ ክልኤሆሙ ፡ ውእቱ ፡፡ ወዳእሙ ፡ *fol. 169, r° a.
ኢኮነ ፡ ዘኮናት[8] ፡ ክልኤሆሙ ፡ አሐደ ፡ እስመ ፡ ዳዊት ፡ አስተርአየት ፡ ኀይሉ ፡ ኅበ ፡
ውእቱ ፡ ፍልስጥኤማዊ ፡ ኀያል ፡ ዘበአእባን ፡ እንተ ፡ ሀለዋ ፡ ምስሌሁ ፤ ወበአሐዱ ፡ እ
ብን ፡ ቀተሎ ፡ ለፍልስጥኤማዊ ፡ ወዝንቱሰ ፡ ዐቢይ ፡ ሳዊሮስ ፡ ሀለወ ፡ ውስተ ፡ ማኅበ
15 ረ ፡ ነገሥት ፡ ወአራዊት ፡ ዘውእቶሙ ፡ ከሓድያን ፡፡ ወአልቦ ፡ ምስሌሁ ፡ አሐዱሂ ፡ ወ
ኢተለዎ ፡ ወሰረዎሙ ፡ ወደበዮሙ ፡ በአርባዕቱ ፡ ወንጌላት ፡ እንተ ፡ ምስሌሁ ፡፡ በአ
ማን ፡ እስመ ፡ ተጋደለ ፡ ዳዊት ፡ ለተቃትሎ ፡ አሐዱ ፡፡ ወዝንቱሰ ፡ ዐቢይ ፡ ተጋደለ ፡

1. A ይእዜኒ ፡ — 2. A ዐቢየ ፡ B ዓቢየ ፡ — 3. A ለዘየሐውር ፡ — 4. A B ተሠወረ ፡ — 5. A ወላዕለ ፡ — 6. A ቅዱስ ፡ — 7. A ከመ ፡ — 8. A ዘኮናት ፡

the venerable writings of Basil and Gregory and Julian and Ignatius and Athanasius the apostolic and Alexander and Epiphanius and Cyril the wise and Dioscorus the great, *even* the contending of the faithful fathers, and to ponder the instruction *addressed* to him that walks their ways. » And after Leontius the martyr had said these words to him, he vanished from his sight.

And when the great father Severus heard these words, straightway the Holy Spirit came upon him as *upon* David in his day[1]. For the Father who loves man knew that Severus was wise, and that he was obedient and steadfast in conflict, and he sent his holy martyr Leontius to anoint *him* as Samuel when he anointed * David, for he was the God of both of them. But neither of them had a weapon, for as for David, his might was shown against that mighty Philistine by stones which he had, and with one stone he slew the Philistine[2]; and the great Severus was in the company of kings and beasts, which are the unbelievers, and there was no one with him and no one followed him, and he destroyed them, and burst upon them with the four gospels that he had. For David indeed strove in conflict with one * fol. r° :

1. 1 Sam. 16 : 13. — 2. 1 Sam. 17 : 50.

ምስለ ፡ ፭አርሲሳት ፡ ወኮነ ፡ ተቃትሎቱ ፡ ምስሌሆሙ ፡ ሳዊሮስ ፡ ተመሰሎ ፡ ለዐቢይ ፡
ዳዊት ፡ በተቃትሎቱ ፡ ለማኅበረ ፡ ኬልቄዶን ፡ ዘሞአ ፡ በአሐዱ ፡ እብን ። ወአንሰ ፡ ኣአ
ምር[1] ፡ እስመ ፡ አንተሰ ፡ ትብል ፡ ፈክር ፡ ሊተ ፡ ዘንተ ፡ እብነ ፡ ዘሠረዎ ፡ *ለፍልስጥኤ
ማዊ ፡ ዘውእቱ ፡ ዘአማሰኖሙ ፡ ለማኅበረ ፡ ኬልቄዶንኒ ። ወለልየ ፡ እነግረከ[2] ፡ እብን ፡
ዘአጥፍአሙ ፡ ለማኅበረ ፡ ኬልቄዶን ፡ ውእቱኬ ፡ ወንጌል ፡ ንጹሕ ፡ ዘዮሐንስ ፡ ዘኀበ ፡ 5
ይጸርሕ ፡ ወይብል ፡ እስመ ፡ ቃል ፡ ሥጋ ፡ ኮነ ፡ ወኀደረ ፡ ላዕሌነ ፡ ወርኢነ ፡ ስብሐቲ
ሁ ፡ ከመ ፡ ስብሐተ ፡ ፩ለአቡሁ ፡ ዘምሉእ ፡ ጸጋ ፡ ወጽድቅ ፡፡ ወሶበ ፡ ተቃወምዎ ፡ ለዝ
ንቱ ፡ እብን ፡ ወድቁ ፡ በገጾሙ ፡ በቅድመ ፡ ዝንቱ ፡ ቅዱስ ፡ ሳዊሮስ ።

ወንግበአኬ ፡ ይእዜኒ ፡ ኀበ ፡ ዝክረ ፡ ልህቅናሁ ፡ ለዝንቱ ፡ ቅዱስ ፡ ወምስለ ፡ ከመ
ዝ ፡ ረከበ ፡ አቡየ ፡ ብእሴ ፡ ፈራሄ ፡ እግዚአብሔር ፡ ወዜነዎ ፡ ግብሮ ፡ ለዝንቱ ፡ ቅዱ 10
ስ ፡ ሳዊሮስ ፡ እንዘ ፡ እሰምዖ ፡ አነ ፡፡ ወይቤ ፡ እስመ ፡ ዝንቱ ፡ ቅዱስ ፡ ሳዊሮስ ፡ ኮነ ፡
እምአቴና ፡ ወዘከረ ፡ ከመ ፡ ውእቱ ፡ ፈቀደ ፡ ወፂአ ፡ እምኔሃ ፡ ከመ ፡ ይጼሊ ፡ በውስ
ተ ፡ ቤተ ፡ ክርስቲያን ፡ ለውንድዮስ[3] ፡ሰማዕት ፡ ዘአስተርአዮ ፡ አ*መ ፡ ተፍጻሜተ ፡
መዋዕል ፡ ዘዘከረ ። ወይቤ ፡ ዝንቱ ፡ ቅዱስ ፡ ለፍቁራኒሁ ፡ ጠቢባን ፡ ተሐውሩኑ ፡ ምስ
ሌየ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሰማዕት ፡ ቅዱስ ፡ ለውንድዮስ ፡ ሰማዕት[4] ፤ ወተሠጥው 15
ዎ ፡ በእንተዝ ፡ ወተማከሩ ፡ በበይናቲሆሙ ፡ ኵሎሙ ፡ ከመ ፡ ይጕየዩ[5] ፡ እመምህራኒ

1. A ኣአምሮ ፡ — 2. B እነግረከ ፡ — 3. A ለውንጺዎስ ፡ — 4. A *om.* — 5. A ይጕይዩ ፡ B ይጕየዩ ፡

man, but this great *one* wrestled with five heresies, and his warfare was with them, *yet* Severus was like great David in his warfare with the council of Chalcedon, for he conquered with one stone. But I know that thou wilt say, Declare unto me this stone which destroyed * the Philistine, which brought to naught the council of Chalcedon also. And I for my part will tell thee the stone that destroyed the council of Chalcedon; it was the pure gospel of John, wherein he cries and says, The Word became flesh and dwelt among us, and we saw his glory, the glory as of the only Son of his Father, who was full of grace and truth[1]. And when they encountered this stone, they fell upon their faces before the holy Severus.

And let us therefore now proceed to relate the youth of this holy one, even on this wise. My father found a man that feared the Lord, and he told him the deeds of the holy Severus, while I heard him. And he said that the holy Severus was of Athens[2], and he related that he wished to go forth from it and to pray in the church of Leontius the martyr, who revealed to him * in after days that which he told. And the holy one said to his learned friends, « Will ye go with me unto the church of the holy martyr, even Leontius the martyr? » And they gave heed to him concerning it, and they all agreed together to flee from their teachers, for they were stu-

1. John 1 : 14. — 2. Other lives say Sozopolis in Pisidia.

* fol. 169, r° b. — * fol. 169, v° a.

ሆሙ ፡ እስመ ፡ ከኑ ፡ ውእቶሙ ፡ ይትመሀሩ ፡ ጥበበ ፡ ወኢፈጸሙ[1] ፡ እምኔሃ ። ወይቤ
ሉ ፡ ናግኅሥ ፡ አልባቢነ ፡ እምይእዜ ፡ እምዝንቱ ፡ ዓለም ፡ ኀበ ፡ እግዚአብሔር ። ወሶ
በ ፡ ወፅአ ፡ ዝንቱ ፡ ቅዱስ ፡ እምሀገሩ ፡ ኮነት ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌሁ ። ወሀሎ ፡
ሀየ ፡ ገዳማዊ ፡ ቅሩብ ፡ እምይእቲ ፡ ሀገር ፡ ወመንፈሳዊ ፡ ውእቱ ፡ ዘስሙ ፡ ኤልያስ ።
5 ወሶበ ፡ ቀርበ ፡ እምኔሁ ፡ ዝንቱ ፡ አብ ፡ ዐቢይ ፡ ሳዊሮስ ፡ ወፅአ ፡ ኀቤሁ ፡ ዝንቱ ፡ ገዳ
ማዊ ፡ ጕጕአ[2] ፡ ለተራክቦቱ ። ወሶበ ፡ ቀርበ ፡ ኀቤሁ ፡ ይቤሎ ፡ አሳዊሮ*ስ ፡ ወልደ ፡ ሳ *fol. 169, v° b.
ዊሮስ ፤ ተፈሣሕ ፡ ተፈሣሕ ፡ ሊቀ ፡ ጳጳሳት ፡ ሊቀ ፡ ኵሎሙ ፡ ኤጲስ ፡ ቆጶሳት ፡
ተፈሣሕ ፡ አአቡሆሙ ፡ ለገዳማውያን ፡ ተፈሣሕ ፡ አንቅዕ ፡ ዘበአማን ፡ ተፈሣሕ ፡ አወል
ድየ ፡ ኦሰማዕት ፡ ዮም ፡ እምአመ ፡ ሠለስቱ ፡ ዕለት ፡ መላእክት ፡ ወሰማዕት ፡ ወነቢ
10 ያት ፡ ወስዩማን[3] ፡ ቤተ ፡ ክርስቲያን ፡ ወኵሎሙ ፡ ቅዱሳን ፡ ይጸንሑከ ፡ እሉ ፡ እለ ፡
ምስሌሆሙ ፡ ትነሥእ ፡ ጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ ከመ ፡ ትትመከዐብ ፡ ወሪዶታ ፡ ላዕሌ
ከ ። እስመ ፡ ለእመሰ ፡ ኢወረደት ፡ ዲቤከ ፡ መንፈስ[4] ፤ ወእመ ፡ አከሰ ፡ ኢትክል ፡ ተ
ቃውሞቶሙ ፡ ለጸረ ፡ ጽድቅ ። ወይእዜኒ[5] ፡ ሖር[6] ፡ ወንሣእ ፡ ዐረቦነ ፡ መንግሥተ ፡ ሰ
ማያት ፡ ዘውእቱ ፡ ጥምቀት ።

15 ወሶበ ፡ ቦአ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ሰማዕት ፡ ወጠነ ፡ ያስተበቍዕ ፡ ኀቤሁ ፡
ከመ ፡ ይፈጽም ፡ ሎቱ ፡ ቅኔሁ ፡ ምስለ ፡ ንጽሕና ። ወእምዝ ፡ ኖመ ፡ ውስተ ፡ ፩መካን ፡
እምቤተ ፡ ክ*ርስቲያን ። ወሀለዉ ፡ ምስሌሁ ፡ በይእቲ ፡ ሌሊት ፡ ፬እምፍቁራኒሁ ፡ አ *fol. 170 r° a.

1. A B ወኢፈጸመ ፡ — 2. A B ጕጕዓ ፡ — 3. B ወስዩማን ፡ — 4. A B መንፈስ ፡ — 5. B *om.* ፡ — 6. A ሑር ፡

dying philosophy and had not done with it. And they said, « Let us turn our hearts from henceforth from this world unto the Lord. » And when the holy one went forth from his city, the grace of the Lord was with him. And there was a holy hermit near that city, a spiritual *man*, and his name was Elijah. And when the great father Severus drew near, this hermit went forth unto him with haste to meet him. And when he came near unto him, he said, « O Severus, * son of Severus, hail! Hail, O patriarch! O chief of all bishops, hail! O father of hermits, hail! O true fountain, hail! O my son, O martyr, three days now have angels and martyrs and prophets and clergy and all the saints waited for thee, they with whom thou shalt receive the grace of the Holy Spirit, that it may descend abundantly upon thee. For if it does not descend upon thee, thou shalt not be able to withstand the enemies of the truth. And now go and receive the earnest of the kingdom of heaven, which is baptism. » *fol. 169 v° b

And when he came into the church of the martyr, he began to entreat him that he might perform his service to him in holiness. And then he slept in a certain place in the church. * And there were with him that night four of his friends, learned *fellow* pupils; and one of them became a bishop, *fol. 170 r°

ርድእት ፡ ጠቢባን ፡ ወከነ ፡ ፩እምኔሆሙ ፡ ኤጲስ ፡ ቆጶስ ፡ ወድኅረ ፡ ተመይጠ[1] ፡ እም
ሃይማኖት ፡ ርትዕት ፡ ወሜጠ ፡ ቅዱስ ፡ ሳዊሮስ ፡ ኀቤሃ ፡ በመጻሕፍቲሁ ፡ ወመልእክታ
ቲሁ ። እሉ ፡ አርባዕቱ ፡ ርእዩ ፡ በ፩ጊዜ ፡ በንቅሀቶሙ ፡ ለውንድዮስሃ ፡ ሰማዕተ ፡ ቀዊ
ሞ ፡ ቅድሜሆሙ ፡ ከመ ፡ ዘመኰንን ፡ ብእሲ ፡ ኀያል ። ወከነ ፡ ቅናቱ ፡ እንተ ፡ ይትቀ
ንት[2] ፡ ባቲ ፡ ዘግብርት ፡ በዕንቍ ፡ ወበውስተ ፡ ክሳዱኒ ፡ ወመዝራዕቱኒ ። ወሶበ ፡ ርእዩ
ዎ ፡ ምስለ ፡ ዝንቱ ፡ ስብሐት ፡ ዐቢይ ፡ ፈርሁ ፤ ወይቤሎሙ ፡ ኢትፍርሁ ፡ ወከነ[3] ፡ ገጹ ፡
ምሉእ ፡ ብርሃነ ። ወአንጸረ ፡ እዴሁ ፡ ኀቤሆሙ ፡ ይቤሎሙ ፡ ጽንዑ ። ናሁ ፡ ፍኖት ፡
ድሉት ፡ ለክሙ ። ሰአሉ ፡ ስርየተ ፡ ኀጣውኢክሙ ፨ ወሶቤሃ ፡ ተሰወረ ፡ እምኔሆሙ ፡
ሰማዕት ፡ ክቡ*ር ።

ወከነ ፡ በሳኒታ ፡ እምቅድመ ፡ ሥርቀተ ፡ ፀሐይ ፡ ቦአ ፡ ቀሲስ ፡ ዘቤተ ፡ ክርስቲያ
ን ፡ ወጸውዖሙ ፡ በበስሞሙ ፤ ወይቤ ፡ ይትፌሣሕ ፡ ሳዊሮስ ፡ ወይትፌሥሑ ፡ ካዕበ ፡
ጠቢባንኒ ፡ እለ ፡ ምስሌሁ ። ወኢያአምሮሙ ፡ ዳእሙ ፡ ሰማዕት ፡ ዘአየቆ[4] ፡ ስሞሙ ።
ወእምዝ ፡ ይቤ ፡ አይቴ ፡ ሀለወ ፡ ዘጸውዖ ፡ እግዚአብሔር ፡ ከመ ፡ ይድኅኑ[5] ፡ በላዕለ ፡
እደዊሁ ፡ ነፍሳት ፡ ብዙኃት[6] ፡ ዘውእቱ ፡ ሳዊሮስ ፨ ወይእዜኒ ፡ እስመ ፡ እግዚአብሔ
ር ፡ ጸገወከ ፡ ምስለ ፡ ሠለስቱ ፡ ፍቁራን ፡ እለ ፡ ጽውዓን ፡ ምስሌከ ፡ ወተንሥእ ፡ ይእ
ዜኒ ፡ ወልበስ ፡ ምክሐ ፡ ጥምቀት ፤ ወተከደን ፡ ጸጋ ፡ እግዚአብሔር ፡ ወንሣእ ፡ ፍጻ

1. B ተመይጠ ፡ — 2. A ይትቀነት ፡ — 3. A ወኢኮነ ፡ — 4. A B ዘአየቆሙ ፡ — 5. A B ይድኃኑ ፡ —
6. A B ብዙኀት ፡

and afterward turned away from the true faith, and the holy Severus converted him again unto it by his writings and letters. At a certain time in their vigil, these four saw Leontius the martyr standing before them like a judge, a mighty man. And his girdle wherewith he was girded was wrought with jewels, and *such work was* upon his neck and his arms also. And when they saw him with this great glory, they were afraid, and he said unto them, « Fear not. » And his face was full of light. And stretching out his hand unto them, he said unto them, « Be strong. Behold a path meet for you. Ask the forgiveness of your sins. » And then the reverend martyr vanished from their sight.

* fol. 170, r° b.

* And it came to pass on the morrow, before the rising of the sun, that there came in unto them an elder of the church, and called them by name and said, « Hail to Severus and hail to the learned ones likewise that are with him! » And he did not know them, but it was the martyr that had revealed to him their names. And then he said, « Where is he whom the Lord has called, that many souls may be saved through his hands, which is Severus? And now since the Lord has shown thee favor, with the three friends who are called with thee, rise up and put on the glory of baptism,

ሚ ፡ ወኩን ፡ ብሩሀ ፡ በትሩፋት ፡ ወአኮ ፡ በትእዛዛት ፡ ባሕቲቱ ፡ ዳእሙ ፡ ውስተ ፡
አእምሮኒ ።

ወአውሥአ ፡ ሳዊሮስ ፡ ምስለ ፡ ቍጥዓ ፡ ወይቤሎ ፡ አቀሲስ ፡ ተፈነውከኑ ፡ ከመ ፡
* ታጥምቀነ ፡ አው ፡ ከመ ፡ ትወድሰነ ፨ ወአውሥአ ፡ ቀሲስ ፡ እንዘ ፡ ይብል ፡ ስረይ ፡ * fol. 170 v° a.
ሊተ ፡ አወልድየ ፡ እስመ ፡ ነገር ፡ ዘነገርኩከ ፡ ጥዩቅ ፡ ውእቱ ፡ እስመ ፡ ከመዝ ፡ ተከሥ
ተ[1] ፡ ሊተ ። ወሶቤሃ ፡ ተንሥኡ ፡ ወተለውዎ ፡ ለቀሲስ ፡ ወተጠምቁ ፨ ወሶበ ፡ ቀርቡ[2] ፡
ለጊዜ ፡ ተአምኖ ፡ ሃይማኖት ፡ ከመ ፡ ይትቀብዑ ፡ በከመ ፡ ልማድ ፡ ዘእስትርኩብ ፡ ቅ
ብዐ ፡ ክቡረ ፡ ርእዩ ፡ ኵሎሙ ፡ እለ ፡ ይቀውሙ ፡ ክሡተ ፡ እደ ፡ መልዕልተ ፡ ምጥማ
ቅ ፡ እንተ ፡ ትወርድ ፡ ላዕለ ፡ ርእሰ ፡ ሳዊሮስ ፨ ወሰምዑ ፡ ኵሉ ፡ ሕዝብ ፡ ቃለ ፡ ዘይ
ብል ፡ ይደልዎ ፡ ይደልዎ ፡ ይደልዎ ። ወአንከሩ ፡ ኵሉ ፡ ወይቤሉ ፡ ኢርኢነ ፡ ፍጹመ ፡
እምእለ ፡ ተጠምቁ ፡ ዘከመዝ ፡ መንከራተ ፡ ወኢዘከመዝ ፡ ቃለ ፡ ዘእንበለ ፡ ለዝንቱ ፡
ብእሲ ፡ ባሕቲቱ ፡ እስመ ፡ ዝንቱ ፡ ቃል ፡ መንፈሳዊ ። ወናሁ ፡ ይነሥእ ፡ ዝንቱ ፡ ሢ
መተ ፡ ልዑል[3] ፡ ወይትአመን ፡ ላዕለ ፡ ነፍሳት ፡ ብዙኃን ።

ወሶ*በ ፡ ተጠምቁ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አልበስዎሙ ፡ * fol. 170 v° b.
አልባሰ ፡ ጥምቀት ፡ ዘድልው[4] ፡ ሎሙ ፡ በከመ ፡ ልማደ ፡ ሰብአ ፡ ሶርያ ፨ ወኮነ ፡ በው
እቱ ፡ መዋዕል ፡ ኢያጠምቁ ፡ ዘእንበለ ፡ ወልደ ፡ ፴ዓመት ፡ አላ ፡ ለእመ ፡ ደወየ ፡ እም

1. B *om.* — 2. B ቀርበ ፡ — 3. A *tr.* ሢመተ ፡ ልዑል ፡ ዝንቱ ፡ — 4. B ዘድልዉ ፡

and receive the grace of the Lord, and assume perfection, and shine in excellence, and not in precepts only, but in knowledge also. »

And Severus answered him with indignation, and said to him, « Alas, O elder, wast thou sent to * baptize us, or to praise us? » And the elder answered him saying, « Forgive me, O my son, for the thing which I have said is sure, for so it was revealed unto me. » And then they rose up and followed the elder and were baptized. And when they drew near the time of the profession of faith, that they should be anointed, as was customary for the candidate, with holy oil, all who were standing by saw a hand revealed above the baptistery, and it descended upon the head of Severus, and all the people heard a voice saying, « It becomes him! It becomes him! It becomes him[1]! » And they all wondered and said, « We have never seen, in the case of those who have been baptized, wonders such as this, nor heard a voice such as this, save in the case of this man alone, for this voice is spiritual[2]. And behold this one shall receive the ordination of the Most High, and shall receive authority over many souls. » * fol. 170 v° a.

And when * they had been baptized in the name of the Father and the Son and the Holy Spirit, they clothed them with the garments of baptism, as was due, according to the custom of the people of Syria. And it was so * fol. 170 v° b.

1. Cf. Matt. 3 : 15. — 2. I. e., miraculous.

600 ውእቱሰ : ወይትመጠው[1] : እምሥ
ቅድመ : ዝንቱ : ወየፈርህ : ለመዊት : ይጠመቅ : ወይትመጠው : እምድኅረ : ጥምቀት :
ጢራተ : ቅድሰት ። ወሶበ : ተፈጸመ : ሎሙ : ስቡዕ : መዋዕል : እምድኅረ : ጥምቀት :
ወአዕረቅዎሙ : እምውእቶን : አልባስ : ወለቢሶሙ : ሖረ : አልባሲሆሙ : ኵሉ : ፩እ
ምኔሆሙ : ውስተ : ግብሩ ።

ወሳዊሮስሰ : ሐለየ : ከመ : ይሖር : ውእቱ : ኀበ : ፩እምአድባራት : ወይንበር : 5
ውስቴቱ ፤ ወሐዊሮ : ኀበ : ደብር[2] : ጐድጐደ : አንቀጸ : ወነገሮሙ : በእንቲአሁ : ዐ
ቃቤ : አንቀጽ : ለአበ : ምኔት : ወለሠለስቱ : ወውእቶሙ : ንቡረ : እድ[3] : ሮምያኖ
ስ : ወመልከቦሎስ : ወዮሐንስ ። ወይቤሎሙ : *ነዋ : ኀበ : ዴዴ : ብእሲ : ጠቢብ :
ዘይብልዎ : ሳዊሮስ : ይፈቅድ : ምንኵስና : ወይንበር : ኀቤክሙ ።

ወሶበ : ሰምዐ : ሮምያኖስ : ስመ : ሳዊሮስ : ጠቢብ : ተንሥአ : ፍጡነ : ወኵሎ 10
ሙ : እለ : ምስሌሁ : ወወፅኡ : ለተራክቦቱ ። ወሶበ : ርእይዎ : ለብእሴ : እግዚአብሔ
ር : ይቤሎ : ተፈሣሕ : አአቡነ : ለኵልነ : ባሐ : አርአያ[4] : ነፍሳት : ወመኰንነ : ሥጋ
ት ። አንተኬ : ወልዱ : ለጴጥሮስ : ሊቀ : ሐዋርያት : አንተ : መሠረት : ወሕንፃ :
ዘበአማን ። ወአንተ : ኤልያስ : ዘደበዮ : ለበዓል[5] : ምስል : እስመ : ኤልያስ : ደበዮ

* fol. 171, rº a.

1. A ወይትመጠዉ ፡ — 2. B ደብረ ፡ — 3. B እደ ፡ — 4. A B አርአዩ ፡ — 5. A ለበዐለ ፡ B ለበዓለ ፡

in those days, that they baptized only persons thirty years old; but if one under that age fell sick, and there was fear that he would die, he was baptized and partook of the sacred mysteries. And when seven days were passed after their baptism, they stripped from them the garments, and when they had put on their own garments, they went each one of them to his work.

But Severus was minded to go unto a certain monastery and dwell there. And when he came unto the monastery, he knocked at the gate, and the gatekeeper told concerning him to the abbot and to three men, which were the lay-head[1] Romanus and Malcobolus[2] and John. And he said to them, * « Behold there is at the gate a wise man whom they call Severus; he wishes to enter the monastic life, and to dwell with you. »

* fol. 171, rº a.

And when Romanus heard the name of the wise Severus, he rose up quickly and all that were with him, and went forth to meet him. And when they saw the man of God, *Romanus* said to him, « Hail, O father of us all! Hail, pattern of souls and judge of bodies! Thou therefore *art* the son of Peter the chief of the apostles. Thou *art* the foundation and the true building. And thou *art* Elijah, who fell upon the idol Baal. For Elijah fell upon the images and slew the priests who did not believe in the Lord; and

1. Or, with B, ordained of. Other lives describe Romanus as founder of the monastery. — 2. The Coptic has Malchus.

ሙ ፡ ለሥዕላት[1] ፡ ወቀተሎሙ ፡ ለክህናቲሃ ፡ እለ ፡ ይክሕዱ ፡ አሚነ ፡ እግዚአብሔር ።
ወአንተሂ ፡ ሳዊሮስ ፡ ትጠብሖ ፡ ለኵሉ ፡ ካህን ፡ ዘይፈልጦ ፡ ለወልድ ፡ ወለኵሉ ፡ ዘ
ይክሕድ ፡ ብሒቶቶ ፡ ለዋሕድ ፡ ወይከፍሎ[2] ፡ ለ፪ግዕዝ ፡ ወለ፪አምሳል ፡ ጽናዕ ፡ ወጥባዕ ፡
ሳዊሮስ ፡ ምእመ*ን ፡ መስተጋድል ፡ በእንተ ፡ አብያተ ፡ ክርስቲያን ፡ አንተ ፡ ውእቱ ፡ * fol. 171, r° b.
5 ሳዊሮስ ፡ ዘትጠብሖሙ ፡ ለጸረ ፡ ጽድቅ ። ባእ ፡ እስመ ፡ እግዚአብሔር ፡ ምስሌከ ፡ ወ
ኢኮንከ ፡ አንተ ፡ ኅፁፀ ፡ ምንተኒ ፡ ብከ ፡ ሢመተ ፡ ምንኵስና ፡ ወትእዛዛቲሆሙ ፡፡
አይኑ ፡ ቀኖና ፡ ዘእምራሕከ[3] ፡ ኀቤሁ ፡ ወለሊከ ፡ ትመርሖ ፡ ለኵሉ ፡ ውሉደ ፡ ጽድቅ ፤
አንተ ፡ ውእቱ ፡ መሠረት ፡ ዘኢያንቀለቅል ፡ ወኢትኀብአነ ፡ እንከ ፡ እስመ ፡ ዘአንተ ፡
ታመልክ ፡ ከሠተ ፡ ለነ ፡ ግብረከ ፡ ወአእምሮተከ ፡ በዛቲ ፡ ሌሊት ፤ ወአርአየኒ ፡ እግዚ
10 አብሔር ፡ ክብራቲከ ፡ ወዕበይከ ፡ ወውዳሴከ ፡ ወከመ ፡ አንተ ፡ ታሐዩ[4] ፡ነፍሳተ ፡ ብዙ
ኃ ፡ በቃልከ ፡ መንፈሳዊ ፡፡

ወከነ ፡ ብፁዕሰ ፡ ሳዊሮስ ፡ ኅዙነ ፡ ልብ ፡ በእንተ ፡ ዘይሰምዕ ፡ እምኔሆሙ ፤ ወአ
ውሥአ ፡ ወይቤሎሙ ፡ እስመ ፡ ነገርክሙ ፡ አአበውየ ፡ የሀውከኒ ፡ ይእዜ ፡ እስመ ፡ ይ
ደሉ ፡ ከመ ፡ ይኅዝ*ን ፡ ብእሲ[5] ፡ ሶበ ፡ ተአኵተ ፡ ፈድፋደ ፡ እምዘ ፡ ኢይደልዎ ፡፡ ወ * fol. 171, v° a.
15 ሊተሰ ፡ ያአምር ፡ እግዚአብሔር ፡ ጌጋይየ ፡፡ ወሶበሰ ፡ ኢረከብኩ ፡ ቅድሜክሙ ፡ ይእ
ዜ ፡ እምጥምቀት ፡ እንተ ፡ ተመጠውክዋ ፡ ወዘእንበለ ፡ ውእቱሰ ፡ እመ ፡ ኢክህልክሙ ፡

1. A B ለስእላ(B ለ)ት ፡ — 2. A ወይከፍሎ ፡ — 3. A B ዘመራሕኮ ፡ — 4. B ተሐዩ ፡ — 5. B *tr.* ብእሲ ፡ ከመ ፡ ይኅዝን ፡

thou also, O Severus, shalt slay every priest who separates the Son and every one who denies the power of the Only-begotten, and divides him into two natures and into two likenesses. Be strong and bold, O Severus. Thou art the faithful *champion of the churches, O Severus, and thou shalt slay the enemies of the truth. Enter, for the Lord is with thee, and thou art in need of nothing; thou hast the dignity of monasticism and its[1] precepts. What rule[2] is there to which I should lead thee? Thou thyself shalt lead everyone that is born of the truth. Thou art the immovable foundation. And thou art not unknown to us, for he whom thou dost serve has this night revealed to us thy work and thy knowledge[3], and the Lord has shown me thine honors and thy greatness and thy praise, and that thou shalt save many souls by thy spiritual words. » * fol. 17 r° b.

But the blessed Severus was sad at heart because of what he heard from them, and he answered and said unto them, « Your words disturb me now, O my fathers, for it is becoming that a man be sad *when he is unduly praised. But as for me, the Lord knows my wickedness. But if I did not come before you now from the baptism which I have received, ye had * fol. 17 v° a.

1. Lit., their. — 2. Κανών. — 3. Acts 27 : 23.

ትርአዩኒ ፡ በእንተ ፡ ብዝኃ ፡ ምግባሪትየ ፡ እኪት ። አንትሙ ፡ ታአምሩ ፡ ኦአበውየ[1] ፡
ከመ ፡ አልቦ ፡ ሰብእ ፡ ዘተወልደ ፡ በውስተ ፡ ዓለም ፡ ዘአልቦ ፡ ኀጢአት ፡ ዘእንበለ ፡
ባሕቲቱ ፡ ቃል ፡ እንተ ፡ ተሠገወ ፡ ወኮነ ፡ ሰብአ ፡ እስመ ፡ ለሊሁ ፡ እግዚአብሔር ፡ ወ
ለሊሁ ፡ ብእሲ ፡ ኅቡረ ፡ ወውእቶሙ ፡ ፩ወኢኮኑ ፡ ፪ ። ወአንሰ ፡ ብእሲ ፡ ኃጥእ ፡ ፈድ
ፋደ ፡ እምኵሉ ፡ ሰብእ ።

ወሰሚዖሙ ፡ ነገሮ ፡ ለቅዱስ ፡ የዋህ ፡ ሳዊሮስ ፡ ተወክፍዎ ፡ በፍሥሓ ፡ ከመ ፡ ዘብ
እሲ ፡ ዘረከበ ፡ መዝገበ ፡ ውስተ ፡ ሐቅል ። ወናሁ ፡ ጽሑፍ ፡ ዜናሁ ፡ ውስተ ፡ ወንጌ
ል ፡ ቅዱስ ፡ ወሶበ ፡ ቦአ ፡ ውስተ ፡ ደብር ፡ ወርእየ ፡ ግብ*ሮ ፡ ለአኃው ፡ ወተፈሥሐ ፡ (* fol. 171, v° b.)
ፈድፋደ ። ወረሰየ ፡ ይኅሥሥ ፡ ተግኅሦተ ፡ እንተ ፡ ባሕቲቱ ፡ ወኮነ ፡ ያበዝኅ ፡ ብካየ ፡
በውስተ ፡ ተግኅሦቱ ። ወሶቤሃ ፡ ተወከፎ ፡ ሮምያኖስ ፡ ከመ ፡ ዘወልድ ፡ ፍቁር ፡ ወከ
መ ፡ ዘኤልያስ ፡ ለኤልሳዕ ። ወከመ ፡ ጳውሎስ ፡ ለጢሞቴዎስ ፡ ወረሰየ ፡ ያለብዎ ፡ በማ
እከለ ፡ አኃው ፡ በእንተ ፡ ጸሎት ፡ ወግብረ ፡ ዕደው[2] ። ወኢኮነ ፡ ልማዱ ፡ ለቅዱስ ፡ ሳዊ
ሮስ ፡ ግብሮሙ ፡ ለአኃው ፡ ከመ ፡ ይግበር ፡ እስመ ፡ ኮነ ፡ ውእቱ ፡ ብእሲ ፡ ልምሉመ ፡
አባል ፡ ወንጹሐ ፡ ላህይ ፡ ወኮነ ፡ ሥጋሁ ፡ ይበርህ ፡ ከመ ፡ እሳት ። ወሶበ ፡ ገብረ ፡
ግብሮሙ ፡ ኮነ ፡ ይወርድ ፡ ደም ፡ እምእደዊሁ ፡ ወኢይነክዮ ፡ ዳእሙ ፡ ኮነ ፡ ይብል ፡
ለሥጋሁ ፡ ኢትትነደግ ፡ ዘእንበለ ፡ ትኩን ፡ ሐመደ ። ወእምድኅረ ፡ ኅዳጥ ፡ ትትወደ

1. A አበዊየ ፡ — 2. Or *l.* እደው ፡ hands.

not been able to see me, for the multitude of my evil doings. Ye know, O my fathers, that there is no one that is born into the world that has not sin, except only the Word that was made flesh and became man[1], for he is God and he is man together, and they are one and not two. But I am a man exceedingly sinful above all men. »

And when they heard the words of the holy and modest Severus, they received him with joy like that of the man that found a treasure in a field; and behold his story is written in the holy gospel[2]. And when he had entered into the monastery, and had seen the work * of the brethren, he rejoiced exceedingly. (* fol. 171, v° b.) And he practised withdrawing by himself, and he wept much in his retirement. And afterwards Romanus received him as a beloved son and as Elijah received Elisha[3], and as Paul received Timothy[4] and set about teaching him in the midst of the brethren concerning prayer and the work of men. And it was not the wont of the holy Severus to do the work of the brethren, for he was a man delicate in body and fine in person, and his flesh shone like fire. And when he did their work the blood used to run from his hands, and it did not hurt him, but he used to say to his flesh, « Thou shalt not abide, but art dust, and after a little shalt be cast into the grave. Put off from thee therefore this slothfulness, which

1. John 1 : 14. — 2. Matt. 13 : 44. — 3. I Kings 19 : 19-21. — 4. Acts 16 : 3.

ይ ፡ ውስተ ፡ መቃብር ፨ ወኀደግኩ ፡ እምኔከ ፡ ዘንተ ፡ ሀኬተ ፡ እንተ ፡ ትወስድ ፡ ነፍ
ሳተ ፡ ብዙኃን ፡ ውስተ ፡ ሲኦል ፡ ሠናይ፡[1] ፡ *ሊተ ፡ ከመ ፡ እኩን ፡ ጽኑዐ ፡ ከመ ፡ እረስ ፡ * fol. 172, r° a.
ምስለ ፡ አኀው ። ወኮነ ፡ ይልህቅ ፡ ሳዊሮስ ፡ ኵሎ ፡ ዕለተ ፡ ከመ ፡ ሳሙኤል ፡ ነቢይ ፡
ዘኮነ ፡ ይልህቅ ፡ ከመ ፡ ዕፀ ፡ ሊባኖስ ፡ ከማሁ ፡ ኮነ ፡ ሳዊሮስ ፡ ጽኑዐ ፡ ውስተ ፡ ኵሉ ፡
5 ግብሩ ። ወኢተረክበ ፡ ውስቴቱ ፡ ጥቀ ፡ ነገር ፡ ጽሩዕ ፨ ወኢተረክበ ፡ ምስለ ፡ ሀኬት ፡
ወተብህለ ፡ ከመ ፡ አብ ፡ ሳዊሮስ ፡ እንዘ ፡ ሀለወ ፡ ውስተ ፡ ደብር ፡ ምስለ ፡ አኀው ።

ወሀሎ ፡ ህየ ፡ ምስሌሁ ፡ መነኮስ ፡ ይነብር ፡ ውስተ ፡ ደብር ፡ ወዝንቱ ፡ መነኮስ ፡
መስተገብር ፡ ላዕለ ፡ ግብር ፡ ሠናይ ፡ ዘኢኮነ ፡ ሀካየ ፡ ውስተ ፡ ጸሎቱ ፡ መዓልተ ፡ ወሌ
ሊተ ፡ ጽኑዐ ፡ ትምህርት ፨ ወእንዘ ፡ ይጼሊ ፡ ውእቱ ፡ ምዕረ ፡ ወናሁ ፡ አስተርአዮ ፡
10 መልአክ ። ወይቤሎ ፡ ርኢ ፡ ኀበ ፡ ዛቲ ፡ ምድር ፡ ወርኢ ፡ ዐውደ[2] ፡ ደብር ፡ ከመ ፡ ት
ርአይ ፡ ዘሀሎ ፡ ውስቴታ ። ወነጸሮ ፡ ርእየ ፡ ክልኤተ[3] ፡ ዕደወ ፡ እንዘ ፡ የሐው*ሩ ፡ ምስ * fol. 172, r° b.
ለ ፡ ሳዊሮስ ፡ ዘኢይክል ፡ አሐዱሂ ፡ ነጊረ ፡ ክብሬቶሙ ፡ ወኢስብሐቶሙ ፡ ወብር
ሃነ ፡ ልብሳቲሆሙ ፨ ወኮነ ፡ ይበርህ ፡ ገጾሙ ፡ ከመ ፡ ጸዳለ ፡ ብርሃን ፨ ወኮኑ ፡ ይትናገ
ሩ ፡ ምስለ ፡ ሳዊሮስ ፨ ወይከሥቱ[4] ፡ ሎቱ ፡ ምሥጢረ ፡ ሃይማኖት ፡ አርቶዶክሳዊት[5] ፡
15 ወኵሎ ፡ ቃለ ፡ ዘነገርዎ ፡ ኮነ[6] ፡ ይትወከፎ[7] ፡ በየውሀት ፡ ወይሴብሖሙ ፡ በእንተ ፡ መ
ራሒቶሙ ፡ ኪያሁ ፡ ኀበ ፡ ሃይማኖት ፡ አርቶዶክሳዊት ፨ ዘንተ ፡ ርእየ ፡ እኁ ፡ መነኮስ ፡
ወይቤሎ ፡ ለመልአክ ፡ ዘአዕረዮ ፡ ዲበ ፡ ዛቲ ፡ ራእይ ፡ አሊቅ ፡ መኑ ፡ ውእቶሙ ፡ እሉ ፡

1. A *om.* — 2. A ዐውደ ፡ — 3. A ክልኤተ ፡ — 4. A B ወይከሥት ፡ — 5. B አርቶዶክሳዊያት ፡ — 6. A B ኮኑ ፡ — 7. A B ይትወከፉ ፡

leads the souls of many into Sheol. It is meet * for me to be strong that I may inherit with the brethren. » And Severus grew daily, as did Samuel the prophet, who grew like a tree of Lebanon[1]; so Severus was strong in all his work, and not one idle thing was seen in him, and he was not found slothful. And he was called father Severus while he was in the monastery with the brethren. * fol. 172 r° a.

And there was dwelling there with him in the monastery a monk, and this monk was diligent in good work and he was not slothful in his prayer day nor night, a man mighty in learning. And once as he prayed, behold there appeared to him an angel, and said to him, « Look upon this place and behold the court of the monastery, that thou mayest see what is therein. » And when he looked, he saw two men go forth * with Severus, of indescribable glory and splendor, and the light of their apparel and their faces shone with the brightness of light. And they were talking with Severus and revealing to him the mystery of the orthodox faith. And every word which they told him he received with simplicity, and he praised them for leading him unto the orthodox faith. The brother monk saw this, and he said unto the angel that had shown him the vision, « Sir, who are these wise * fol. 172 r° b.

1. I Sam. 2 : 26; 3 : 19.

604 ጠቢባን ፡ ዘየሐውር ፡ ምስሌሆሙ ፡ ዝንቱ ፡ እኁ ፡ ሳዊሮስ ፨ ወውእቱ ፡ ይትኤሐት ፡ ሎ
ሙ ። ይቤሎ ፡ መልአክ ፡ ፩እምኔሆሙ ፡ ባስልዮስ ፡ ውእቱ ፡ ዘየዐቢ ፡ ኤጲስ ፡ ቆጶስ ፡
ዘቂሳርያ ፡ ቀጰዶቅያ ፨ ወካልኡኒ ፡ ውእቱ ፡ ጎርጎርዮስ ፡ ተናጋሬ ፡ መለኮት ፡ ዘየዐቢ ፨
ወውእቶሙ ፡ ይመርሕዎ ፡ *ለሳዊሮስ ፡ ኀበ ፡ ሃይማኖት ፡ አርቶዶክሳዊት ፡ እስመ ፡ ይከ
ውን ፡ ሳዊሮስ ፡ ዐቃቤ ፡ በመራኁተ ፡ አብያተ ፡ ክርስቲያናት ፡ በነገረ ፡ ሃይማኖተ ፡ ክር 5
ስቲያን ፨ ወእምድኅረ ፡ መዋዕል ፡ ይሬዒ[1] ፡ ሕዝበ ፡ ዐቢየ ፡ አንጾኪያ ፡ ወዘውስተ ፡
ኵሉ ፡ ዓለም ፨ እስመ ፡ መልአከ ፡ ቤተ ፡ ክርስቲያን ፡ ይኬልሕ ፡ መዐልተ ፡ ወሌሊተ ፡
ኀበ ፡ እግዚአብሔር ፨ ወይስእሎ ፡ እንዘ ፡ ይብል ፡ እስከ ፡ ማእዜኑ ፡ ትፌንዎ ፡ እግዚ
አ ፡ ለሳዊሮስ ፡ እስመ ፡ ናሁ ፡ መልአ ፡ ውስተ ፡ መካናቲከ ፡ ቅድስት[2] ፡ ርኩሳት ፡ ወእን
ስሳ ፤ ዘውእቶሙ ፡ ማኅበረ ፡ ከሓድያን ፡ እለ ፡ ይከፍሉ ፡ ዕምረተ[3] ፡ መድኅን ፡ ለክል 10
ኤ ፡ ግዕዝ ፡ ወክልኤ ፡ ህላዌ ፡ በልሳነ ፡ ሐሰት ፡ ዘድልው[4] ፡ ከመ ፡ ይትመተር ፤ ወልቡ
ኒ ፡ ዘከነ ፡ ሙዳየ ፡ ለአቡሆሙ ፡ ሰይጣን ፡ ተንሥእ ፡ እግዚኦ ፡ ወተሣሀላ ፡ ለጽዮን ፡
እስመ ፡ በጽሐ ፡ መዋዕል ፡ ከመ ፡ ትፈኑ ፡ ኀቤነ ፡ ብእሴ ፡ ከመ ፡ ያሠንዮ[5] ፡ ለምድ*ር ፡
ወይጻሕይይ[6] ፡ እምውስቴታ ፡ አስዋክ ፡ ዘውእቶሙ ፡ ከሓድያን ፡ እሉ ፡ እለ ፡ ዘርአ
ሙ ፡ ሰይጣን ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፤ ዘውእቱ ፡ ተፍጻሜቱ ፡ ለራእይ ፡ ዘርእዮ ፡ 15
አረጋይ ፡ መነኮስ ፡ ቅዱስ ፡ ወሶበ ፡ አእመረ ፡ ዘንተ ፡ ወሰምዐ ፡ ዜነወ ፡ ኪያሁ ፡ ለአኀ
ው ፡ ወአለበዎሙ ፡ ዘርእየ ፤ በእንተ ፡ ሳዊሮስ ፤ ከመ ፡ ኤርምያስ ፡ ወሕዝቅኤል ፤ ወዳ

1. A B ይሬኢ ፡ — 2. A ቅድሳት ፡ — 3. A B ጸምረተ ፡ — 4. A ዘድልው ፡ — 5. A B ያሠ(ማ A)ን
ዩ ፡ — 6. A B ወይጸሕይይ ፡

ones with whom brother Severus walks, and to whom he is subject? »
The angel says unto him, « One of them is Basil the Great, bishop of Cappadocian Caesarea, and the other is the great Gregory the theologian, and they are leading * Severus unto the orthodox faith, for Severus shall be the guardian of the keys of the churches in the matter of the faith[1] of the Christians. And in days to come he shall be shepherd of much people in Antioch and in all the world. For the angel of the church cries day and night unto the Lord, and asks him saying, How long, O Lord? Send Severus. For behold abominations and beasts have filled thy holy places, — which are the congregation of the unbelievers who resolve the unity of the Savior into two natures and two substances, with lying tongue that ought to be cut out, and their heart likewise, for it is a vessel of their father Satan. Arise, O Lord, and show favor to Zion, for the days have come that thou shouldest send unto us a man to purify the earth, * and to weed out of it the weeds, which are the unbelievers, which Satan has sown in the church. » This was the end of the vision that the old man, the holy monk, saw. And when he learned this and heard it, he reported it to the brethren, and told them what he has seen concerning Severus, even as Jeremiah and Ezekiel

* fol. 172, v° a. — * fol. 172, v° b.

1. Or, creed.

ንኤል ፡ እለ ፡ አስተርአዩ ፡ በሥጋ ፡ አንትሙ[1] ፡ ኦአኃው ፡ አዕብይዎ ፡ ለዝንቱ ፡ ብእ
ሲ ፡ እስመ ፡ ኢተረከበ ፡ ውስተ ፡ አፉሁ ፡ ሐሰት ።

ይቤሉ ፡ በእንቲአሁ ፡ ከመ ፡ ውእቱ ፡ ሖረ ፡ ምዕረ ፡ ከመ ፡ ይቅዳሕ ፡ ማየ ፡ ጸዊሮ ፡
ግምዔ ፡ ላዕለ ፡ መትከፍቱ ፡ እንዘ ፡ የሐውር ፡ ወረከቦ ፡ ሰይጣን ፡ በአምሳለ ፡ ብእሲ ፡
5 ጸሊም ፡ ሐንካስ[2] ፡ ወውእቱ ፡ የሐውር ፡ ቅድሜሁ ፡ ወእደዊሁ ፡ ዲበ ፡ ርእሱ ፡፡ ወውእ
ቱ ፡ ይኬልሕ ፡ በልዑል ፡ ቃል ፡ ወይብል ፡ አንሰ ፡ አንሣእኩ ፡ ሁከተ ፡ ዐቢየ ፡ ወ* ቀትለ ፡
ጽኑዐ ፡ እስከ ፡ ተክዕወ ፡ ደመ ፡ ብዙኃን ፡፡ ወአንሣእኩ[3] ፡ ርኩሳተ ፡ ወዝሙተ ፡ ወገበር
ኩ ፡ ውስተ ፡ ዓለም ፡ ብዙኀ ፡ ኃሣረ ፡ ወአፈድፈድኩ ፡ ላዕለ ፡ አብያተ ፡ ክርስቲያናት ፡
በኵሉ ፡ አዝማን ፡ ዘይትቃወማ[4] ፡ ወያመነዝዛ ፡ ወተንሥኡ ፡ ለተቃውሞትየ ፡ ጎርጎርዮ
10 ስ ፡ ወዐቢይ ፡ ልዋርዮስ ፡፡ ወአትናስዮስ ፡ ሐዋርያዊ ፡ ወዮልያኖስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘ
ሮምያ ፡ ወባስልዮስ ፡ ጠቢብ ፡ ወጎርጎርዮስ ፡ ተናጋሬ ፡ ላዕለ ፡ አምላካዊያት ፡፡ ወአግና
ጥዮስ ፡ ወእለእስክንድሮስ ፡ ወቄርሎስ ፡፡ ወዲዮስቆሮስ ፡፡ ወእምድኅረዝ ፡ ሐነጽኩ ፡
ሊተ ፡ ታቦተ ፡ ከመ ፡ እግበር ፡ ውስቴቱ ፡ ዘፈቀድኩ ፡ ወውእቱ ፡ ማኅበረ ፡ ኬልቄዶን ፡፡
ወእምይእዜሰ ፡ ሰማዕኩ ፡ ቃለ ፡ እምሰማይ ፡ ዘይብል ፡ ናሁ ፡ ዝውእቱ ፡ ሳዊሮስ ፡ አን
15 በሳ ፡ ዘይጥኅር ፡ ጸገየ ፡ እምስርወ ፡ ክርስቲያን ፡፡ ወውእቱ ፡ ይመውእ ፡ ወ* ያንህል ፡
ማኅደሮ ፡ ለከይሲ ። ወይቀጠቅጥ ፡ ርእሶ ፡ ዘአነ ፡ ውእቱ ፡ አቡሆሙ ፡ ወለኵሉ ፡ ማኅ

1. A አንተዚ ፡ B አንተኒ ፡ — 2. A ሐንካስ ፡ — 3. B ወአንስ ፡ — 4. A ወ *pro* ዘ ፡

and Daniel, who appeared in the flesh. And ye, O brethren, do ye magnify this man, for deceit is not found in his mouth.

They say of him that he went once to draw water, carrying a jar upon his shoulder as he went, and Satan met him in the form of a man lame and black, and came before him with his hands upon his head, and cried with a loud voice and said, « I have stirred up great disturbance and *grievous slaughter, so that the blood of many has been shed. And I have roused up abominations and adulteries and I have wrought in the world much woe, and against the churches I have at all times done much that opposed and insulted them. And there have risen up to oppose me Gregory and the great Liberius and Athanasius the apostolic and Julianus the patriarch of Rome and Basil the wise and Gregory the theologian, and Ignatius and Alexander and Cyril and Dioscorus. And afterward I built me an ark wherein to do what I pleased, and it was the council of Chalcedon. But now I have heard a voice from heaven saying, Behold here is Severus, the roaring lion; he has sprung from the root of the Christians. And he shall conquer and *shall destroy the habitation of the dragon[1], and shall bruise his head[2], who is the father of all the company of bishops

* fol. 17

* fol. 1 r° b.

1. Or, serpent. — 2. Gen. 3 : 15.

በረ ፡ ኤጲስ ፡ ቆጶሳት ፨ እለ ፡ ተጋብኡ ፡ ኀበ ፡ ዮሐንስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘቍስጥንጥን
ያ ፤ ወሞአቶሙ ፡ አውዶክስያ ፡ ንግሥት ፡ ወለዲዮስቆሮስኒ ፡ ሳቀየቶ ፡ ብልካርያ ፨ ወ
ናሁ ፡ ነዋ ፡ ሳዊሮስ ፡ ይፈቅድ ፡ ያውፅአኒ ። ወሶበ ፡ ርእየ ፡ ቅዱስ ፡ ዘንተ ፡ ወሰሚዖ ፡
እምሰይጣን ፡ ይቤሎ ፡ ይኂስከ ፡ እግዚአብሔር ። ወሶቤሃ ፡ ተሠወረ ፡ እምኔሁ ፡ ሰይ
ጣን ።

ወእምድኅረ ፡ ሕቅ ፡ ኮነ ፡ ስምዐ ፡ በእንቲአሁ ፡ አብ ፡ ዐቢይ ፡ ሮምያኖስ ፨ ወይ
ቤ ፡ ከመዝ ፡ አነ ፡ ሀለውኩ[1] ፡ ውስተ ፡ ምድረ ፡ በድው ፡ ዘኢተሐርሰ ፡ ወኢተዘርአ ፡
ውስቴቱ ፡ ዘርእ ፡ ጥቀ ፡ ወኢወረደ ፡ ዲቤሃ ፡ ጠል ፡ ወኢዝናም ፡ ወቃጽዕቃ[2] ፡ ጥቀ ፡
በቈለ[3] ፡ አስዋክ ፡ ወአሜከላ ፤ ወርኢኩ ፡ ብእሲተ[4] ፡ ሠናይተ[5] ፡ ጥቀ ፡ ወአንብዓ[6] ፡
* fol. 173, vº a. ይውኅዝ ፡ ዲበ ፡ መ*ልታሒታ[7] ፡ ወእንግድዓሃ ፡ ወርሱሐት ፡ አልባሲሃ ፡ ወሥጡጣት ፤
ወይእቲ ፡ ልሕውት[8] ፡ ወትበኪ ፡ ፈድፋደ ፡ በእንተ ፡ ዕርቃነ ፡ ሥጋሃ ፨ ወእንዘ ፡ አነ ፡
እቀውም ፡ ርኢኩ ፡ ሁከተ ፡ ዐቢየ ፡ ወሰማዕኩ ፡ ዕእንዘ ፡ ይብሎ ፡ ለቢጹ ፡ ናሁ ፡ ይመ
ጽእ ፡ ሳዊሮስ ፡ ከመ ፡ ይግዝም ፡ ሦከ[9] ፡ እምዝቲ ፡ ምድር ፡ ወይትክል ፡ ወይኖ[10] ፡ ለእ
ግዚአ[11] ፡ ጸባኦት ፨ ወእምዝ ፡ ተናገርዎ ፡ ለብእሲት ፡ እንዘ ፡ ይብሉ ፡ ኢትፍርሂ ፡ አሀ
ገረ ፡ አንጾኪያ ፡ ናሁ ፡ ነዋ ፡ ንጉሥኪ ፡ ሳዊሮስ ፡ ይመጽእ ፤ ወውእቱ ፡ ብእሲ ፡ የዋ

1. A B ሀለውከ ፡ — 2. A B ወተዕዕቃ ፡ — 3. A B በቈለ ፡ — 4. A B ብእሲት ፡ — 5. A B ሠናይት ፡ — 6. A ወአንብዐ ፡ — 7. A መልዕልታ ፡ — 8. A ልውህት ፡ B ልህውት ፡ — 9. A B ሦክ ፡ — 10. A B ወይን ፡ — 11. A B ለእግዚአ ፡

who gathered unto John the patriarch of Constantinople[1]. And them the queen Eudoxia conquered, and as for Dioscorus, Pulcheria discomfited him; and behold Severus desires to cast me out. » And when the holy one saw this, and heard Satan, he said unto him, « The Lord rebuke thee[2]. » And straightway Satan disappeared from his sight.

And a little while after, the great father Romanus bore witness concerning him and said, « I was in a desert place that was untilled and unsown and unvisited by dew or rain, and exceedingly cumbered with weeds and tares. And I saw an exceedingly beautiful woman, and her tears ran down upon * fol. 173, vº a. *her cheek and her breast, and her garments were defiled and torn, and she was lamenting and weeping exceedingly, because of the the nakedness of her flesh. And as I stood, I perceived a great commotion, and I heard one say unto his neighbor, Behold Severus comes to cut out the thorns from this place, and to plant the vine of the Lord of Hosts. Then they told the woman, saying, Fear not, O city of Antioch! Behold thy king Severus comes[3], and he is an upright man, built up in the canons which the bishops who assembled at Nicaea ordained. And the woman said to those that talked

1. Antioch is meant. — 2. Jude 9. — 3. Zech. 9 : 9; Matt. 21 : 5.

ሀ ፡ ሕኑጽ ፡ በቀኖናት ፡ እንተ ፡ አንበርዋ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ተጋብኡ ፡ በኒቅያ ፨ ወትቤሎሙ ፡ ይእቲ ፡ ብእሲት ፡ ለእለ ፡ ኮኑ ፡ ይትናገርዋ ፡ እስከ ፡ ማእዜኑኬ ፡ ይመጽ እ ፡ ሳዊሮስ ፨ ወይቤልዋ ፡ እስከ ፡ ይእዜ ፡ ኢተፈጸመ ፡ ኀጣውእ ፡ ማኅበረ ፡ ኬልቄዶ ንያ ፡ ዝንቱ፡[1] ፡ እንከ ፡ * ራእይ[2] ፡ እንተ ፡ ርኢክዋ ፡ አነ ፡ ሮምያኖስ[3] ፡ ወአነ ፡ ጽኑዕ[4] ፡ *fol. 173, v° b.
5 ልብየ ፡ ጥዩቀ ፡ ከመ ፡ አንትሙ ፡ ውእቱ ፡ ውሉደ ፡ አብርሃም ፡ ሕዝበ ፡ ክርስቲያን ፤ ወእግዚአብሔር ፡ ረከበ ፡ ለሳዊሮስ ፡ በከመ ፡ ሐሊና ፡ ልቡ ፡ ዘይገብር ፡ ፈቃዶ ፡ ከመ ፡ ዳዊት ፡ ዘቀተሎ ፡ ለፍልስጥኤማዊ ፤ ወረሰዮሙ[5] ፡ ለሠራዊቱ ፡ መታሕላነ ፡ ከማሁ ፡ ሳዊሮ ስሰ ፡ መተረ ፡ ርእሶ ፡ ለሰይጣን ፨ ወዘረዎሙ ፡ ለኵሎሙ ፡ ዐላውያን ፡ እለ ፡ ነበሩ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያኑ[6] ፡ ለእግዚአብሔር ። አነ ፡ እከውን ፡ ለክሙ ፡ ስምዐ ፡ አሕ
10 ዝብ ፡ መፍቀርያነ ፡ እግዚአብሔር ፡ ከመ ፡ ሳዊሮስ ፡ አብርሀ ፡ ለነ ፡ በውእቱ ፡ መዋዕ ል ፡ ከመ ፡ ብርሃነ ፡ ፀሐይ ፡ ወአብርሀ ፡ ለነ ፡ ማኅቶተ ፡ ሃይማኖት ፡ አርቶዶክሳዊት[7] ፡ ወኢሆከ ፡ ቃለ ፡ ነገሥት ፡ ኀያላን ፡ ወኢማኅበረ ፡ ኤጲስ ፡ ቆጶሳት ፡ ኬልቄዶናውያን ፡ ወኢጽንዐ ፡ ጠቢባን ፡ ወኢሥልጣናት ፡ * ዳእሙ ፡ ኮኑ ፡ እሙንቱ ፡ ወኢከመ ፡ ም *fol. 174 r° a.
ንት ፡ በኀቤሁ ።

15 ወንግባእ ፡ ይእዜኒ ፡ አኣኀውየ ፡ ኀበ ፡ ዘክሮ[8] ፡ ገድሉ ፡ ለዝንቱ ፡ ዐቢይ ፡ ሳዊሮ ስ ። ወኢያአምር ፡ አንሰ ፡ ዘከመ ፡ እፎ ፡ ይክል ፡ ልሳንየ ፡ ድኩም ፡ የይድዕ ፡ ጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ ዘመርሖ ፡ ለዝንቱ ፡ ቅዱስ ፡ ሳዊሮስ ፡ እስከ ፡ አብጽሐ ፡ ሐመሮ ፡ ኀበ ፡ መርሶ ፡ በክብር ፡ መንፈሳዊ ፨ ወእፎ ፡ እረክብ ፡ አነ ፡ ኃጥእ ፡ ነጊረ ፡ ትሩፋቲ

1. A B ዘንተ ፡ — 2. A B ራእየ ፡ — 3. A B አውምያኖስ ፡ — 4. A B ጽኑዕ ፡ — 5. B ወረሰዮ ፡ — 6. A ክርስቲያን ፡ — 7. B አርቶዶክሳዊያት ፡ — 8. A B ዘክሮ ፡

with her, When then will Severus come? And they said to her, As yet the sins of the council of Chalcedon are not finished. This therefore is * the vision that I Romanus[1] saw. And I am sure of heart forsooth that you are the offspring of Abraham, Christian people. And the Lord has found Severus after the desire of his heart, who shall do his will even as David, who slew the Philistine, and put his hosts to flight; so Severus shall cut off the head of Satan, and shall disperse all the heretics, who are in the church of God. I bear you witness, O people who love the Lord, that Severus shall give us light in that day, even as the light of the sun, and shall make * the lamp of the orthodox faith to shine upon us, and the word of mighty kings shall not move him, nor the council of the bishops of Chalcedon, nor the might of the wise, * but they shall be[2] even as nothing to him. »

*fol. 173 v° b — *fol. 174 r° a

And now also let us return, my brethren, unto the story of the conflict of the great Severus. But I know not how my weak tongue can tell the grace of the Holy Spirit which led the holy Severus until he brought his ship to port with spiritual glory. And how shall I, poor as I am, compass the

1. Mss. Awmyanos. — 2. Or, were.

ሁ ፡ እንተ ፡ አልባቲ ፡ ተፍጻሜተ ፡ አላ ፡ እነግር ፡ ኅዳጠ ፡ እምገድል ፡ ዘተጋደለ ፡ በ
ቱ ፡ ለጸላእተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘውእቶሙ ፡ ውሉደ ፡ ሰይጣን ፡ ወፍቁራኒሁ ፡ ዘ
ውእቱ ፡ ዮልያኖስ ፡ ዐልው ፡ ዘእምደሴተ ፡ ዘጸንዓ ፡ ወተቃወሞ ፡ ለዐቢይ ፡ ሳዊሮስ ፡
በከመ ፡ ፍልስጥኤማዊ ፡ ምስለ ፡ ዳዊት ፡ እስመ ፡ ዝንቱ ፡ ጸሐፈ ፡ ኀበ ፡ አቡ ፡ ሳዊሮስ ፡
fol. 174, r° b. መልእክተ ፡ ወከመዝ ፡ ጽሕፈታ ፡ ዩልያኖስ[1] ፡ ይጽሕፍ ፡ ኀበ ፡ ሳዊሮስ ፡ ጸ*ሐፌ ፡ ዜና ። 5
ለእመ ፡ ኢርኢኩከ ፡ ወኢተራከብኩከ ፡ በመዋዕል ፡ ዘነበርኩ ፡ ምስሌከ ፡ በጢባርያ[2] ፡
አንሰ ፡ እሴፎ ፡ ከመ ፡ እርአይከ ፡ ይእዜ ፤ ወዜነዉኒ[3] ፡ በእንቲአከ ፡ ከመ ፡ አን
ተ ፡ ኀደገ ፡ ስብሐቲከ ፡ ወአርኀቀ ፡ ጥበበከ ፡ እንተ ፡ ተመሐርነ ፡ ኅቡረ ፡ አንተ ፤ ወ
አነ ፡ ወዜነዉኒ ፡ እለ ፡ መጽኡአ ፡ እምኀቤከ ፡ ከመ ፡ አንተ ፡ ኀደገ[4] ፡ ተግሣጸ ፡ መም
ህራን ፡ እለ ፡ እሙንቱ ፡ ሰብአ ፡ ማኅበረ ፡ ኬልቄዶን[5] ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ተጋብ 10
ኡ ፡ በኬልቄዶንያ ፡ ወከመ ፡ አንተ ፡ ተለውከ ፡ ለክልኤ ፡ ምእት ፡ ኤጲስ ፡ ቆጶሳት
አ ፤ እለ ፡ ተጋብኡ ፡ በኤፌሶንአ ። ወአጠየቁኒ ፡ ከመ ፡ አንተ ፡ ትትወከፍአ ፤ ነ
ገሬተ ፡ ቄርሎስ ፡ ወዲዮስቆሮስ ፡ ስዱድ ፡ ወምቱር ፡ በእንተ ፡ ዘጸአሎ ፡ ውእቱ ፤ ወ
መነኖአ[6] ፡ ለአብ ፡ ዘድልው ፡ ክብረተ ፡ ልዮን ፡ ዘሌዎን ፡ ሊቀ ፡ ጳጳሳት ፡ ዘሮምያአ ።
* fol. 174, v° a. ወከመ ፡ አንተ ፡ ትትወከፍአ[7] ፡ ነገሮሙ ፡ ከመ ፡ ይኩ*ን ፡ መክፈልትከ ፡ ምስሌሆሙ 15
አ ። ወይእዜኒ ፡ ንቃህአ ፡ ወአእምርአ ፡ መጠነ ፡ ለስብሐት ፡ ዘኀደገ ፡ አመምህር ፡ ሳ
ዊሮስአ ። እስመ ፡ ሰይጣን ፡ ይበውእ ፡ ውስተ ፡ አልባበ ፡ መነከሳት ፤ ወየሀውከሙ[8] ፡

1. A ዮልያኖስ ፡ — 2. B በጠቤርያ ፡ — 3. A ወዜነወኒአ ፡ — 4. A *tr.* ኀደገ ፡ አንተ ፡ — 5. A ኬልቄዶንያ ፡ — 6. ዘ *pro* ወ A. — 7. A B ኢትትወከፍአ ፡ — 8. B ወየሀውከሙ ፡

recital of his endless virtues? But I will tell somewhat of the conflict wherein he contended with the enemies of the church, which are the offspring of Satan and his beloved ones, that is with Julianus the heretic, who was from the island of Ṣanʿā[1] and opposed the great Severus even as the Philistine opposed David. For he wrote a letter unto father Severus, and thus it ran: Julianus writes unto Severus, the writer of *history. Although I did not see thee or meet thee, in the days when I dwelt with thee at Tiberias, I hope to see thee now. And they have told me concerning thee that thou hast left thy glory, and hast put away thy wisdom which we learned together, thou and I; and they who come from thee tell me that thou hast left the admonition of the learned men who belonged to the council of Chalcedon, even the bishops who assembled in Chalcedon, and that thou hast followed the two hundred bishops who assembled in Ephesus. And they have told me that thou dost accept the words of Cyril and of Dioscorus who was exiled and cut off, because he reviled and rejected a father worthy of honor, Leo, who is Lēwōn[2], patriarch of Rome, and that thou dost accept their word, that *thy portion may be with them. And now be watchful and know the worth of the glory

(Margin: * fol. 174, r° b. — * fol. 174, v° a.)

1. We should expect Halicarnassus. — 2. Or perhaps ዘሌዎን ፡ = ὁ λέων, the lion.

ወይፈቅድ ፡ በዝንቱ ፡ ከመ ፡ ያቅብጸሙ ፡ ተስፋሆሙ ፡ እምሕይወትአ ። ወይከልአከ
አ ፡ ይእዜኒአ ፡ ዛቲ ፡ መልእክትከ ፡ ከመ ፡ ንትፌሣሕ[1] ፡ ኵልነአ ፡ ምስሌከ ፤ ወለሊከአ ፡
ታአምርአ ፡ እስመ ፡ ኵሉ ፡ ዘኢተገሠጸ ፡ ወኢከመ ፡ ምንት ፡ ውእቱ ፡ ተግሣጹ ። ዘ
ንተ ፡ ጸሐፍኩ ፡ ለበቍዔተ ፡ ዚአከ ፡ እስመ ፡ አነ ፡ አዐቢ ፡ እምኔከ ፡ በልደትከ ። በሰ
5 ላመ ፡ እግዚእ ፡ አሜን ፨

ወሰበ ፡ አንበበ ፡ አብ ፡ ሳዊሮስ ፡ ኤልያስ ፡ ሐዲስ ፡ ቀናኢ ፡ ለእግዚአ[2] ፡ ጸባኦት ፡
በኵሉ ፡ አዝማን ፡ ዘእግዚእ ፡ በየማኑ ፡ ከመ ፡ ኢይደኃፅ ፡ ለዛቲ ፡ መልእክት ፡ እን
ተ ፡ ይእቲ ፡ እምዐላዊ ፡ ተቃዋሚ ፡ እግዚአብሔር ፡ በከመ ፡ ነበሩ ፡ ይትቃወ*ምዎ ፡ *fol. 175 v° b.
ለሙሴ ፡ ወለበዋ ፨ ወሰቤሃ ፡ ይቤ ፡ የአክለከ ፡ አአረጋዊ ፡ ኅጕል[3] ፡ ፍጽም[4] ፡ አፉከ ፡
10 እስከ ፡ ትወድቅ ፡ ማእዜ ፡ ትመጽእ ፡ ኀቤየ ፡ እስከ ፡ ማእዜ ፡ ውስተ ፡ እደውየ ፡ ወእ
ትቤቀል ፡ እምኔከ ። ወካዕበ ፡ ጸሐፈ ፡ ውእቱኒ ፡ ኀቤሁ ፡ መልእክተ ፡ ዘይብል ፡ ከመ
ዝ ፡ በጽሐት ፡ ኀቤየአ ፡ መልእክትከ ፡ እንዘ ፡ ትዜክር ፡ በውስቴታ ፡ ከመ ፡ አንተ ፡
ተዐቢ ፡ እምኔየ ፨ ለሊከ ፡ ታአምርአ ፡ እስመ ፡ ክልኤ ፡ አእሩግ ፡ እኩያን ፡ እለ ፡ ስሙ
ያን ፡ ካህናተ ፡ ኮኑ ፡ ዐበይተ ፡ ወኮኑ ፡ ስምዐ ፡ ሐሰት ፤ ወባሕቱ ፡ መንፈስ ፡ ቅዱስ ፡
15 ዘኀደረ ፡ ላዕለ ፡ ዳንኤል ፡ ነቢይ ፡ አውገዘሙ ፡ ወመተሮሙ ፡ ወንጉሥኒ ፡ ኢመሐከ
ሙ ፡ በእንተ ፡ ክብረ ፡ መዓርጊሆሙ ፨ ወባሕቱ ፡ ወሬዛ ፡ ብፁዕ ፡ ዳንኤል ፡ አዘዞ ፡

1. A ንትፈሣሕ ፡ — 2. A B ለእግዚእ ፡ — 3. A ኅጕል ፡ — 4. A ፈጽም ፡

which thou hast left, O master Severus, for Satan is entering into the hearts of the monks and is stirring them up, and desires by this to cut off their hope from life. And now this letter to thee shall restrain thee, that we all may rejoice with thee. And thou thyself knowest that whoever does not receive admonition, his admonition is as naught. This have I written for thy profit, for I am older than thou. In the peace of the Lord. Amen.

And when father Severus, the new Elijah, always zealous for the Lord of Sabaoth, at whose right hand was the Lord at all times, that he should not slip, read this letter from the unbeliever who resisted the Lord, even as they persisted in resisting *Moses, and understood it, straightway he said, « Enough for thee, O abandoned elder, shut thy mouth, until thou be cast down. When wilt thou come unto me? How long *ere* thou art in my hands and I take vengeance upon thee? » And he in turn wrote unto him a letter, saying, Thy letter has reached me, wherein thou dost declare that thou art older than I. Thou thyself knowest that two evil elders who were well known were chief priests and were false witnesses. But the Holy Spirit which rested upon Daniel the prophet cursed them and cut them off, and the king also did not spare them for the dignity of their station, but the blessed youth Daniel who was sent from the Lord commanded the king and he cut

*fol. v° 1

ለንጉሥ ፡ ዘፍንው ፡ እምኀበ ፡ እግዚእ ፡ ወሠጠቆሙ ። ወእምድኅሬሁ ፡ ተወግሩ ፡ በ
እእባን ፡ በእንተ ፡ ርኩሳቲሆሙ ፡ ወስምዖሙ ፡ *ሐሰት ፡ ወእፎ ፡ አኀፍር ፡ እምኔከ ፡ fol. 175, r° a.
ኦአረጋዊ ፡ እኩይ ፡ ርኩስ ፡ ወአብድ ፡ ዘኢያጥረየ ፡ ሎቱ ፡ ምንተኒ ፡ እምሠናይ ፡ እም
አመ ፡ ንእሱ ፡ ከመ ፡ ይርከቦ ፡ አመ ፡ ልህቃቲ[1] ። ወአንተሰ ፡ እምድኅረ ፡ ረሳዕከ ፡ ወ
አልጸቀ ፡ ለመዊት ፡ እስመ ፡ ትወርስ ፡ ገሃነም ። ስጉር ፡ አንተ ፡ በስብሐት ፡ ዕሩቅ ፡ 5
ወምሉእ ፡ እምነገደ ፡ ፅርፈት ፡ ወሐጕል ፡ ወኢትሬኢ ፡ ሢበተከ ። ወትብል ፡ ከመ ፡
አንተ ፡ ጠቢብ ፡ ወአልቦ ፡ ምንተኒ ፡ በልህቅናከ ፡ ዘያሠምሮ ፡ ለእግዚአብሔር ፡ ወጽ
ዕድውና ፡ ሢበትከኒ ፡ ዘመንክራት ፡ ባቲ ። ትደመስስ ፡ ነፍሰከ[2] ፡ ወተሐውር ፡ ርስዓ
ንከ ፡ ውስተ ፡ ሲኦል ፡ እንዘ ፡ ሕያው ፡ አንተ ። አንሰ ፡ እትኀዘብ ፡ በእንተ ፡ ዘጸሐ
ፍከ ፡ ሊተአ ፡ ፈቀድከ ፡ ትሥርቅ[3] ፡ ቦቱ ፡ መዝገብየ ፡ በጽልሑትከአ ፡ ወሐለይከ ፡ 10
ከመ ፡ ትምሥጦአ ፡ ለልብየ ፡ በክፍለት ፡ ብሕቱቶ ፡ ለመድኅን ፡ እስመ ፡ ርኢኩከ ፡ እ
ንዘ ፡ ታበልሕ ፡ ልሳነከ ፡ ከመ ፡ ከ*ይሲ ፡ እምጽእለት ፡ ዘዘከርከ ፡ ላዕለ ፡ አእሩግ ፡ አጋ fol. 175, r° b.
እዝት ፡ ንጹሓን[4] ፡ ቄርሎስ ፡ ወዲዮስቆሮስ ፡ መስተጋድላን ፡ ላዕለ ፡ ሃይማኖት ፡ ርትዕ
ት ። ወእግዚአብሔርሰ ፡ ይትዔገሠከ ፡ እስከ ፡ ዕለተ ፡ ፍዳ ፡ ወያወፅአከ ፡ እምድረ ፡ ሕ
ይወት ። ከመዝ ፡ ጸሐፍኩ ፡ ቦቱ ፡ ኀቤከ ፡ ይእዜ ፡ ውስተ ፡ ዛቲ ፡ መልእክት ፡ ከመ ፡ 15

1. A ኅልቀቱ ፡ B ልህቀቱ ፡ — 2. A B ነፍስከ ፡ — 3. A ትስርቅ ፡ B ትሠርቅ ፡ — 4. A ንጹሐ ፡

them asunder, and afterward they were stoned with stones for their wickedness, and their false testimony[1]. *And how shall I revere thee, O evil elder, wicked and mad, who from his youth up has not gained for himself aught of good to have in his old age? But afterward thou didst fall into sin and didst draw nigh unto death, for thou shalt inherit Gehenna. Thou art snared with empty praise and art full of the spawn of blasphemy and ruin, and thou shalt not see thine old age. And thou sayest that thou art wise; but there is nothing in thy greater age that pleases the Lord, nor in the wondrous whiteness of thy hair. Thou shall lose thy soul and in thine impiousness thou shalt go alive into Sheol. But as to that which thou hast written me, I think, thou didst desire to steal therewith my treasure by thy guile, and thou didst think to tear away my heart, by dividing the integrity of the Savior. For I saw thee whet thy tongue like a serpent *with cursing which thou didst utter against the elders, the holy lords Cyril and Dioscorus, the champions of the true faith. But the Lord will be patient with thee until the day of retribution, and he will put thee forth from the land of life. I have written thus unto thee of it now in this letter, that he may bridle thee, and thy blasphemy against God the Word that was made flesh may be put to shame, in the days when the righteous judge shall appear and sit in judgment and before him all men are revealed

(fol. 175, r° a.; fol. 175, r° b.)

1. Susanna 61,62.

ይልኰምክ ፡ ወይትኀፈር ፡ ዕርፈትከ ፡ ላዕለ ፡ አምላክ ፡ ቃል ፡ ዘኮነ ፡ ሥጋ ፡ በመዋዕ
ል ፡ ዘይመጽእ ፡ ዘያስተርኢ ፡ ቦቱ ፡ መኰንነ ፡ ጽድቅ ፡ ወይነብር ፡፡ ወይትከሠት ፡ ቅድ
ሜሁ ፡ ኵሉ ፡ ሰብእ ፡ ወአሚኖቱ ፡ ወሕሊና ፡ ልቡ ፤ ወሶቤሃ ፡ ይትከሠት ፡ ኀቡአት ፡
ወይማስኑ ፡ ሐሳውያን ፡ ወኵሉ ፡ ዘይነብብ ፡ ሐሰተ ፡፡ ወአንተ ፡ ወኵሎሙ ፡ ተላዊያ
5 ኒከ ፡ መብዝኀቶሙ ፡ እለ ፡ ይፀርፉ ፡ ላዕለ ፡ መለኮቱ ፡ ወይክሕድዎ ፡፡ ወውእቶሙ ፡
ይብሉ ፡ በተፍጻሜቱ ፡ ለኵሉ ፡ መልእክት ፡ ሰላም ፤ ወአንሰ ፡ እብል ፡ ትርሐቅ ፡ እ*ም
ኔከ ፡ ሰላም ፡ ወይኩኑ ፡ ደቂቅከ ፡ እጓለ ፡ ማውታ ፤ ወብእሲትከኒ ፡ ትኩን ፡ መበለተ ፡
ኤጲስ ፡ ቆጶስናከ ፡ ይንሣእከ ፡ ባዕድ ፡ እስመ ፡ አፍቀርከ ፡ ለመርገም ፡ ወትመጽእከ ፡
ወዐበይከ ፡ ለበረከት ፡ ወትርኅቅ ፡ እምኔከ ፡፡ ወይብለከ ፡ እግዚእ ፡ ወለእለ ፡ ይተልዉ
10 ከ ፡ ለጸላእትየ ፡ እለ ፡ ኢይፈቅዱ[1] ፡ ከመ ፡ እንግሥ ፡ ለዕሌሆሙ ፡ አምጽእዎሙ ፡ ኅ
ቤየ ፡ ወይርግዝዎሙ ፡ በቅድሜየ ። ዘንተ ፡ ጸሐፈ ፡ አብ ፡ ሳዊሮስ ፡ ዐቢይ ፡ ወዘይበዝ
ኀ ፡ እምዝንቱ ፡ ዘኢይዘክሮ[2] ፡፡

ወእምድኅረ ፡ ዝንቱ ፡ ተንሥአ ፡ ካልእ ፡ እምቤተ ፡ ነገሥት ፡ እንዘ ፡ ይፀርፍ ፡ ፅር
ፈተ ፡ ዐቢየ ፡ ዘስሙ ፡ ቀሊቅስሊሞስ[3] ፡ ዝንቱ ፡ ዘተበሀለ[4] ፡ ከመ ፡ ይትቃወሞ ፡ ለመ
15 ንፈስ ፡ ቅዱስ ፡ ዘየኀድር ፡ ላዕለ ፡ ሳዊሮስ ፤ ወኢኀደጎ ፡ ለዝንቱኒ ፡ ክዕበ ፡ ዘእንበለ ፡
ንስቲት ፡ እስከ ፡ ሣቀዮ ፡ በመልእክቱ ፡፡ ወጸሐፈ ፡ ኀቤሁ ፡ ዘያወግዝ ፡ *ኵሎ ፡ ፅርፈ

* fol. 175, v° a.

* fol. 175, v° b.

1. A *om.* ኢ ፡ — 2. A B ዘኢዘክሮ — 3. A ቀሊቅስሊምስ ፡ — 4. A B ዘተሀበለ ፡

and their faith and the thought of their heart. And then shall the secret things be disclosed, and liars and everyone that speaks lies shall be destroyed. And of them thou and thy following make up the greater part, who blaspheme against his divinity and deny him, and say at the end of every letter, Peace; but I say, far be *peace from thee, and let thy children be orphans, and thy wife a widow; thine office let another take from thee[1]. Because thou hast loved cursing, it shall come upon thee, and thou hast refused blessing, and it shall depart from thee[2]. And the Lord shall say unto thee and unto those who have followed thee, As for my enemies who will not that I reign over them, bring them unto me and let them slay them before me[3]. This did the great father Severus write and more than this which I will not recount.

* fol. 175, v° a.

And after this one there arose another from the palace who uttered a great blasphemy, whose name was Kalikselimos[4]; he it was who declared that he would oppose the Holy Spirit that rested upon Severus. And he left him but a little while before vexing him with his letter. And he wrote unto him anathematizing *all his blasphemy and his error; and in the letter

* fol. 175, v° b.

1. Ps. 109 : 8, 9. — 2. Ps. 109 : 17. — 3. Lk. 19 : 27. — 4. Possibly Felicissimus is meant.

ቶ ፡ ወጌግዮቶ ፡ ወዘከረ ፡ ውስተ ፡ መጽሐፍ[1] ፡ ውሉዱ ፡ ለሰይጣን ፡ ዘውእቶሙ ፡ ዮ
ልያኖስ ፡ ወቀሊቅስሊሙስ ፡ ወማኅበረ ፡ ዕልዋን ።

ወእምድኅረ ፡ ተንሥአ ፡ ካልእኒ ፡ ዘይሰመይ ፡ ሎናስዮስ ፡ ጠቢብ ፡ ወኅያል ፡ ወ
ከነ ፡ ነበረ ፡ ኀቤሁ ፡ ውስተ ፡ ደብር ፡ ወዝንቱኒ ፡ ካዕበ ፡ መሐረ ፡ ትምህርታተ ፡ በግ
ዕዘ ፡ ነፍሱ ። ወሰሚዖ ፡ ዜናሁ ፡ ሳዊሮስ ፡ ዐቢይ ፡ ገሠጾ ፡ ካዕበ ፡ ወሜጦ ፡ ከመ ፡
አስጋሪ ፡ ጠቢብ ፡ ሶበ ፡ ርእዮ ፡ በዕለተ ፡ ቅዳሴ ፡ አመ ፡ ተራከቡ ፡ ይቤሎ ፡ ረድኡ ፡
ለጴጥሮስ ፡ ርእሰ ፡ አርድእት ፡ ዘውእቱ ፡ ሳዊሮስ ፡ ይትፌሣሕ ፡ ይእዜ ፡ ድዮናስዮስ ፡
ብእሲ ፡ ቅዱስ ። ወአነ ፡ ዮም ፡ እፈቅድ ፡ ኀቤከ ፡ ከመ ፡ ትብጻሕ ፡ ኀበ ፡ በዐትየ ፡
ከመ ፡ ንትመጠው ፡ እምሥጋዊያት ፡ ኅቡረ ፡ እስመ ፡ አእመርኩአ ፡ ከመ ፡ አንተ ፡
ተቃወምከ[2] ፡ ጸላእተከ ። ወባሕቱ ፡ አንሰ ፡ እፈቅድ ፡ አእምር ፡ ኪያሁ ፡ እስመ ፡ ከ*ን
ከ ፡ ጠቢበ ፡ በንባብከ ። ወፈርሀ ፡ ድዮናስዮስ ፡ ከመ ፡ ይሖር ፡ ምስሌሁ ፡ እስመ ፡ ከነ ፡
ውእቱ ፡ ከመ ፡ አንበሳ ፡ በኀይሉ ፡ ወበንባቡ ። ወከነ ፡ ድዮናስዮስ ፡ ይብል ፡ ለእመ ፡
አነ ፡ ወደቁ[3] ፡ ውስተ ፡ እዴሁ ፡ ለሳዊሮስ ፡ ወአእመረ ፡ ግብርየ ፡ ያመነዝዘኒ ፡ ውእ
ቱ ፡ ወይሰድደኒ ፡ ወወፅአ ፡ እምደብር ።

ወባሕቱ ፡ እግዚአብሔርሰ ፡ ዘይሔሊ ፡ ለኵሉ ፡ አሐዱ ፡ ኢፈቀደ ፡ ከመ ፡ ይማስ
ን ፡ ግብሮ ፡ ለዝንቱ ፡ ብእሲ ፡ ወኢከመ ፡ ያጥፍኦ ፡ ኪያሁ ፡ ወሶበ ፡ ርሕቀ ፡ እምደብ
ር ፡ መጠነ ፡ ምዕራፍ ፡ አሐዱ ፡ ርእየ ፡ ራእየ ፡ ማኅበረ ፡ ሰይጣናት ፡ ዝርዙራን ፡ እን

1. A መጽሐፋ ፡ B መጽሐፈ ፡ — 2. A ተቃውምከ ፡ — 3. A B ወድቀ ፡

he admonished the children of Satan, which are Julianus and Kalikselimos and the company of heretics.

And afterward there arose another also who was called Dionysius, wise and mighty. And he dwelt with him in the monastery. And he too again taught doctrines after his own manner. And when he heard his story, great Severus rebuked him again and converted him, like a skilful fisher. When he saw him on the day of commemoration, when they met, the disciple of Peter the chief of the disciples, which is Severus, said to him, « Hail, Dionysius, holy man! I desire of thee now that thou come unto my cave, that we may receive of[1] carnal things together, for I know that thou hast withstood thine enemies. But I desire to know this, for thou art *wise in thy discourse. » And Dionysius feared to go with him, for he was like a lion in his strength and his discourse. And Dionysius said « If it came to pass that I fell into the hands of Severus, and he knew my work, he would revile me and cast me out. » And he departed from the monastery.

But the Lord, who thinks upon everyone, did not desire to destroy the work of this man, nor to ruin him. And when he had gone one mile from the monastery, he saw a vision; the company of demons, scattered, fighting

1. Or read ንትመወጥ ፡ that we may flee from.

ዘ ፡ ይትቃተሉ ፡ ከመ ፡ ሐቃልያን ። ወተሀውከ ፡ ልቡ ፡ ወሐዘነ ፡ ወኢተክሀሎ ፡ ተሠ
ውጦ ፡ እንተ ፡ ኀቤሆሙ ፤ ወቆመ ፡ እምርሑቅ ፡ ከመ ፡ ይርአይ ፡ ኀቤሆሙ ። ወአስ
ተርአዮ ፡ መልአከ ፡ እግዚአብሔር ፡ በአርአያ ፡ መነኮስ ፡ ከማሁ ። ወይቤሎ ፡ ለምን
ት ፡ ኀደገ ፡ ፍኖተ ፡ ሰላም ፡ ወወድ*ቀ ፡ ውስተ ፡ ማእከለ ፡ ዝንቱ ፡ ኩናት ። እስመ ፡ * fol. 176, r° b.
5 ተዐቀፍከ ፡ ዛተ ፡ ዕቅፍተ ፡ ግባእ ፡ ኀበ ፡ ቤትከ ፡ ወእግዚአብሔር ፡ ያዐርፈከ ፡ ወኢ
ትኅፈር ፡ ከመ ፡ ትክሥት ፡ ጌጋየከ ፡ ለሳዊሮስ ፡ እስመ ፡ ኢይኬንነከ[1] ፡ ውእቱ ፡ ወኢ
ይገድፍ ፡ ግብረከ ። ዳእሙ ፡ ይበጽሕ ፡ ለከ ፡ ኀበ ፡ ፍኖት ፡ እስመ ፡ መሐሪ ፡ ውእቱ ፡
ሳዊሮስ ፡ ይሰሪ ፡ ለሰብእ ፡ ሶበ ፡ ተመይጡ ።

ወይእተ ፡ ጊዜ ፡ ገብአ ፡ መነኮስ ፡ ኀበ ፡ ደብር ፡ ወሰገደ ፡ ታሕተ ፡ እገሪሁ ፡ ለሳ
10 ዊሮስ ፡ የዋህ ፡ ዘበአማን ፡ ከመ ፡ ሙሴ ። ወአውሥአ ፡ በፍቅር ፡ እንዘ ፡ ይብል[2] ፡ ሠ
ናይ ፡ ኮነ ፡ ለከ ፡ አድዮናስዮስ ፡ በተጻድቆትከ ፡ ብእሴ ፡ ኄረ ። ወይቤ ፡ ድዮናስዮስ ፤
ወሶበ ፡ አኮ ፡ ውእቱ ፡ አእግዚእየ ፡ አብ ፡ እምወደቁ ፡ ውስተ ፡ ፄዋዌ ፡ በርበር ፡ ዮ
ም ። ወይቤሎ ፡ ሳዊሮስ ፡ ቅዱስ ፡ ለዝንቱ ፡ ብእሲ ፡ ዘረከብኮ ፡ ኮነ ፡ ረድአ ፡ ለብእሲ
ት ፡ ዘነበረ[3] ፡ ባቲ ፡ ሰይጣን ። ወተብህለ ፡ በእንቲአሃ ፡ ከመ ፡ ፯ምታ ። ወነሥአ ፡ ዝ
15 ንቱ ፡ ብእሲ ፡ *ዘርኢከ ፡ ወአሰሮ ፡ በሰናስል ፡ ወወሰዶ ፡ ኀበ ፡ መካን ፡ ዘአልቦ ፡ ውስ * fol. 176, v° a.
ቴቱ ፡ ዕረፍተ ፡ አላ ፡ ኰነኔ ፡ ውስተ ፡ ሰዱድ[4] ፡ ዘማእስር[5] ፡ ወብእሲትሰ ፡ ይእዜ ፡
ትነብር ፡ ምስለ ፡ ብእሲሃ ፡ ሕያውታ ። ወኮነ ፡ ካዕበ ፡ ከሠተ ፡ አዕይንቲሁ ፡ ለብእሲ ፡

1. A B ኢይኩ(ኰ?)ንነከ ፡ — 2. A እሮ ፡ *add.* — 3. A ዘነበረት ፡ — 4. A ስኢድ ፡ B ስዒድ ፡ —
5. A B ዘምስር ፡

together like savages. And his heart was troubled and sad, and he was not able to draw near to them, and he stood afar off that he might look at them. And an angel of the Lord appeared to him in the form of a monk like himself, and said to him, « Why hast thou left the path of peace and hast fallen *in the midst of these arms? Because thou hast committed this offense return unto thy house and the Lord shall give thee rest. And be not ashamed to reveal thine error to Severus, for he will not condemn thee nor reject thy work. But he will meet thee on the way; for Severus is compassionate; he forgives men when they return. » * fol. 176, r° b.

And straightway the monk returned unto the monastery and bowed down at the feet of Severus, truly meek as Moses. And he answered him in love, saying, « It was well for thee, O Dionysius, that thou didst meet a good man. » And Dionysius said, « And had I not, O my lord father, I should have become a prey to robbers this day. » And the holy Severus said to him, « As for this man whom thou didst meet, he was the servant of a woman in whom Satan dwelt. And it was said of her that she had had seven husbands[1]. And this man *whom thou didst see took and bound him with chains, and brought him unto a place wherein there was no rest, but punishment in exile and fetters, but the woman safe and * fol. 176, v°

1. Tobit 6: 9-17.

ዘየረ : በሐሞተ : ዓሣ ፨ ወይቤሎ : ድዮናስዮስ : አይቴ : ይከውን : ማኅደሩ : ለዝን
ቱ : ወመኑ : ስሙ : ከመ : እሐር : ኀቤሁ : ወእንሣእ : በረከቶ ፨ ይቤሎ : ሳዊሮስ :
ማኅደሩ : ውስተ : ሰማይ : ወስሙ : ሩፋኤል ። ወኵናትኒ : ዘርኢከ : ማእከለ : እሉ :
ሰብእ : ሰይጣናት : እሙንቱ : ይጸልኡ[1] : በበይናቲሆሙ : በውስተ : አየር[2] ።
ወሶበ : ይቤሎ : ለመነኮስ : ዘንተ : ወሰሚዖ : ዘንተ : ነገረ : እምዐቢይ : ሳዊሮ (5)
ስ : ወድቀ : እንዘ : ይሰግድ : ታሕተ : እገሪሁ : ወአንሥኦ[3] : ወወፅአ : እምኔሁ : ኵ
ሉ : ሕሊና : እኩይ : ዘከነ : ይሔሊ : በውስቴቱ ፨ ወመሐሮ : ሳዊሮስ : አሚነ : ጥዩ
ቀ : ወተወክፎ ፨ ወአውገዘ : ለኵሉ : ዘ*ይብል : ካልአ : እምውእቱ : ወለኵሉ : ረ (fol. 176, v° b.)
ሲዕ : ዘይትቃወም[4] : ለእግዚአብሔር : ኢይትወከፍ : ላዕለ : ነሢአ[5] : እምዕለት : ዘ
ተዐቅበ : እምአመ : ኀደረ : ውስቴቱ : መንፈስ : ቅዱስ ። (10)
ወተሰምዮቱ : ለዝንቱ : ዐቢይ : ሳዊሮስ : በስሙ : እምቅድመ : ይሰየምኬ : ሊ
ቀ : ጳጳሳት : እስመ : ውእቱ : እስከ : አሜሃ : ኢነሥአ : ሢመተ : ሊቀ : ጳጳስና ። ወ
ከማሁ : ሙሴ : ነቢይ : አመ : ጸሐፈ : ስሞ : ለአብርሃም : ውስተ : ብሉይ : ኢያእመ
ረ : እምቀዲሙ : ግብረ : ስም : ዘሰመዮ : እግዚአብሔር : ቦቱ : አላ : ከነ : ይስም
ዮ : አብራም[6] : እስከ : በጽሐ : ኀበ : መከን : ዘተናገሮ : እግዚአብሔር : በውስቴቱ : (15)
ወይቤሎ : አንተ : እምይእዜ : ኢትሰመይ[7] : አብራም[6] : አላ : ይኩን : ስመከ : አብር

1. A ይጸልኡ : — 2. A ዓየር : — 3. A B ወአንሥአ : — 4. A ዘይትቃወሞ : — 5. A B ነሢአ : — 6. B አብርሃም : — 7. ኢ om. A.

sound now lives with her husband. And again it came to pass that he opened the eyes of a blind man with the gall of a fish[1]. » And Dionysius said to him, « Where is his abode and what is his name, that I may go unto him and receive his blessing? » Severus says to him, « His abode is in heaven, and his name is Rufael[2]. And the arms which thou didst see in the midst of those men, are devils; they hate one another in the air[3]. »

And when he said this to the monk, and when he heard these words from the great Severus, he fell worshipping at his feet. And he raised him up, and every evil thought that he cherished departed from him, and Severus taught him steadfast faith, and he accepted it. And he execrated every one who *differed with him, and any impious one that resisted the Lord he did not receive, to accept him, from the day of his preservation, from the time that the Holy Spirit took up its abode in him. (fol. 176, v° b.)

And as to the fact that the great Severus was called by his name before he was made patriarch therefore, for he had not at that time assumed the office of patriarch, likewise Moses the prophet when he wrote the name of Abraham in the Old *Testament* knew not beforehand the force of the name by which the Lord called him, but he called him Abram until he came unto the place in which the Lord spoke to him and said to him, « From henceforth thou shalt

1. Tobit 11 : 10-13. — 2. Ibid. 3 : 17; 11 : 2. — 3. Text is obscure.

ሃም ፡ ወከማሁ ፡ ለያዕቆብኒ ፡ ኢሰመዮ ፡ እስራኤል ፡ ዘእንበለ ፡ አመ ፡ ተፍጻሜተ ፡ ተና
ግሮቱ ። ወይቤሎ ፡ እግዚአብሔር ፡ ኢይሰመይ ፡ ስም *ከ ፡ እምይእዜ ፡ ያዕቆብ ፡ አላ ፡ *fol. 177.
እስራኤል ። ካዕበ ፡ ሶበ ፡ ወጠንኩ ፡ ዝክሮ ፡ ለሳዊሮስ ፡ ዘእምንእሱ ፡ ወመዋዕለ ፡ ም
ንኵስናሁ ፡ ተዐውቀ ፡ ስሙ ፡ ዘአሙር ፡ ቦቱ ፡ እምአመ ፡ ይነሥእ ፡ ሢመተ ፡ ክቡረ ።
5 ወአስተማሰልኩ ፡ ለውእቱ[1] ፡ በአምሳለ ፡ ዘያመስል ፡ ላዕለ ፡ ወኢይትዐወቅ ፡ እንከ ፡
ራእዩ[2] ፡ ዘእንበለ ፡ እምድኅረ ፡ ተፈጸመ ፡ ቅብዐታ ፡ ለእመ ፡ ኮነ ፡ ጸሊመ ፡ አው ፡ ከ
ልአ ፡ እስመ ፡ ሶበሰ ፡ ይትቀባዕ ፡ ይእቲ ፡ ታስተርኢ ፡ አምሳሊሃ ፡ ወአበሊሃ ። ከማ
ሁ ፡ አነኒ ፡ ካዕበ ፡ ዘከርኩ ፡ ግብሮ ፡ ለዝንቱ ፡ እግዚእ ፡ ሳዊሮስ ፡ እምቅድመ ፡ ይብ
ጻሕ ፡ ኀበ ፡ መዓርገ ፡ ሊቀ ፡ ጳጳስና ።

10 ወይእዜኒ ፡ ንስእል ፡ ኀበ ፡ ዘያነብብ ፡ ልሳናተ ፡ ዘውእቱ ፡ ጰራቅሊጦስ ፡ መንፈሰ ፡
ጽድቅ ፡ ከመ ፡ ይርድአነ ፡ ላዕለ ፡ ፈጽሞ ፡ ዜንዎ ፡ ገድለ ፡ ዝንቱ ፡ አብ ፡ ቅዱስ ፡ ሳዊ
ሮስ ፡ በመዋዕለ ፡ ምንኵስናሁ ፡ ዮም ፡ እምድኅረ ፡ ውእቱ ። *ወኮነ ፡ በውእቱ ፡ መዋ *fol. 177, r° b.
ዕል ፡ አስተርአየ ፡ ኤጲስ ፡ ቆጶስ ፡ ላዕለ ፡ ሀገረ ፡ ቍስጥንጥንያ ፡ ዘይሰመይ ፡ መቅዶን
ዮስ ፡ እምድኅረ ፡ ዕረፍቱ ፡ ለአይጣሉስ ። ወኮነ ፡ እምቅድመ ፡ ኤጲስ ፡ ቆጶስናሁ ፡ ፈ
15 ቀዱ ፡ ኀበይት ፡ ብዑላን ፡ ከመ ፡ ያእምሩ ፡ እምኔሁ ፡ ለእመ ፡ ውእቱ ፡ ክርስቲያናዊ ፡
አው ፡ ዐላዊ ። ወይቤልዎ ፡ ለእመ ፡ ትፈቅድ ፡ ትኅበር ፡ ምስሌነ ። ወትኅበር ፡ ምስለ ፡

1. A B ውእቱ ፡ — 2. A B ራእዮቱ ፡ (*l.* ርእዮቱ ፡?)

not be called Abram, but Abraham shall thy name be[1]. » And likewise Jacob he did not call Israel save at the end of his speaking to him; and the Lord said to him, « Thy name shall no more be called *Jacob, but Israel[2]. » Again when I began the story of Severus from his youth and the days of his monastic life, his name was made known whereby he was known after he assumed the venerable office. And I have deemed him like to the likeness of one who thinks high *thoughts*, and his appearance therefore was unknown, whether it was dark or no, save after he was anointed, for when he was anointed his likeness and flesh were seen. In like manner I also again have related the work of the lord Severus before he came unto the dignity of patriarch. *fol. r° a.

And now we ask him that makes men to speak with tongues, which is the Paraclete, the Spirit of Truth, now *and* henceforth to help us to finish the telling of the conflict of the holy father Severus in the days of his monasticism. *And it came to pass in those days, after the death of Italus, there arose a bishop over the city of Constantinople who was named Macedonius. And it came to pass before his episcopate the rich præfects desired to know of him whether he was a Christian or a heretic. And they said to him, « If perchance thou dost desire to join with us, and to join with *fol. 177, r° b.

1. Gen. 17 : 5. — 2. Gen. 35 : 10.

ዘየረ : በሐሞተ : ዓሣ ፨ ወይቤሎ : ድዮናስዮስ : አይቴ : ይከውን : ማኅደሩ : ለዝን
ቱ : ወመኑ : ስሙ : ከመ : እሑር : ኀቤሁ : ወእንሣእ : በረከቶ ፨ ይቤሎ : ሳዊሮስ :
ማኅደሩ : ውስተ : ሰማይ : ወስሙ : ሩፋኤል ። ወኩናትኒ : ዘርኢከ : ማእከለ : እሉ :
ሰብእ : ሰይጣናት : እሙንቱ : ይጸልኡ[1] : በበይናቲሆሙ : በውስተ : አየር[2] ።

ወሶበ : ይቤሎ : ለመነኮስ : ዘንተ : ወሰሚዖ : ዘንተ : ነገረ : እምዐቢይ : ሳዊሮ
ስ : ወድቀ : እንዘ : ይሰግድ : ታሕተ : እገሪሁ : ወአንሥኦ[3] : ወወፅአ : እምኔሁ : ኵ
ሉ : ሕሊና : እኩይ : ዘከነ : ይሔሊ : በውስቴቱ ፨ ወመሐሮ : ሳዊሮስ : አሚነ : ጥዩ
ቀ : ወተወክፈ ፨ ወአውገዘ : ለኵሉ : ዘ*ይብል : ክልአ : እምውእቱ : ወለኵሉ : ረ
ሲዕ : ዘይትቃወም[4] : ለእግዚአብሔር : ኢይትወከፍ : ላዕለ : ነሚአ[5] : እምዕለት : ዘ
ተዐቅበ : እምአመ : ኀደረ : ውስቴቱ : ሙቀተ : መንፈስ : ቅዱስ ።

ወተሰምዮቱ : ለዝንቱ : ዐቢይ : ሳዊሮስ : በስሙ : እምቅድመ : ይሰየምኬ : ሊ
ቀ : ጳጳሳት : እስመ : ውእቱ : እስከ : አሜሃ : ኢነሥአ : ሢመተ : ሊቀ : ጳጳስና ። ወ
ከማሁ : ሙሴ : ነቢይ : አመ : ጸሐፈ : ስሞ : ለአብርሃም : ውስተ : ብሉይ : ኢያእመ
ረ : እምቅዲሙ : ግብረ : ስም : ዘሰመዮ : እግዚአብሔር : ቦቱ : አላ : ከነ : ይሰም
ዮ : አብራም[6] : እስከ : በጽሐ : ኀበ : መከን : ዘተናገሮ : እግዚአብሔር : በውስቴቱ :
ወይቤሎ : አንተ : እምይእዜ : ኢትሰመይ[7] : አብራም[6] : አላ : ይኩን : ስመከ : አብር

1. A ይጸልኡ : — 2. A ኃየር : — 3. A B ወአንሥኦ : — 4. A ዘይትቃወሞ : — 5. A B ነሚአ : — 6. B አብርሃም : — 7. ኢ *om.* A.

sound now lives with her husband. And again it came to pass that he opened the eyes of a blind man with the gall of a fish[1]. » And Dionysius said to him, « Where is his abode and what is his name, that I may go unto him and receive his blessing? » Severus says to him, « His abode is in heaven, and his name is Rufael[2]. And the arms which thou didst see in the midst of those men, are devils; they hate one another in the air[3]. »

And when he said this to the monk, and when he heard these words from the great Severus, he fell worshipping at his feet. And he raised him up, and every evil thought that he cherished departed from him, and Severus taught him steadfast faith, and he accepted it. And he execrated every one who *differed with him, and any impious one that resisted the Lord he did not receive, to accept him, from the day of his preservation, from the time that the Holy Spirit took up its abode in him.

And as to the fact that the great Severus was called by his name before he was made patriarch therefore, for he had not at that time assumed the office of patriarch, likewise Moses the prophet when he wrote the name of Abraham in the Old *Testament* knew not beforehand the force of the name by which the Lord called him, but he called him Abram until he came unto the place in which the Lord spoke to him and said to him, « From henceforth thou shalt

1. Tobit 11: 10-13. — 2. Ibid. 3: 17; 11: 2. — 3. Text is obscure.

ሃም ፡ ወከማሁ ፡ ለያዕቆብኒ ፡ ኢሰመዮ ፡ እስራኤል ፡ ዘእንበለ ፡ አመ ፡ ተፍጻሜተ ፡ ተና
ግሮቱ ፡፡ ወይቤሎ ፡ እግዚአብሔር ፡ ኢይሰመይ ፡ ስም*ከ ፡ እምይእዜ ፡ ያዕቆብ ፡ አላ ፡ * fol. 177 r° a.
እስራኤል ። ካዕበ ፡ ሶበ ፡ ወጠንኩ ፡ ዝክሮ ፡ ለሳዊሮስ ፡ ዘእምንእሱ ፡ ወመዋዕለ ፡ ም
ንኵስናሁ ፡ ተዐውቀ ፡ ስሙ ፡ ዘእሙር ፡ ቦቱ ፡ እምአመ ፡ ይነሥእ ፡ ሢመተ ፡ ክቡረ ።
5 ወአስተማሰልኩ ፡ ለውእቱ[1] ፡ በአምሳለ ፡ ዘያመስል ፡ ላዕለ ፡ ወኢይትዐወቅ ፡ እንከ ፡
ራእዩ[2] ፡ ዘእንበለ ፡ እምድኅረ ፡ ተፈጸመ ፡ ቅብዐታ ፡ ለእመ ፡ ኮነ ፡ ጸሊመ ፡ አው ፡ ካ
ልአ ፡ እስመ ፡ ሶበሰ ፡ ይትቀባዕ ፡ ይእቲ ፡ ታስተርኢ ፡ አምሳሊሃ ፡ ወአባሊሃ ። ከማ
ሁ ፡ አነኒ ፡ ካዕበ ፡ ዘከርኩ ፡ ግብሮ ፡ ለዝንቱ ፡ እግዚእ ፡ ሳዊሮስ ፡ እምቅድመ ፡ ይብ
ጻሕ ፡ ኀበ ፡ መዓርገ ፡ ሊቀ ፡ ጳጳስና ።

10 ወይእዜኒ ፡ ንስእል ፡ ኀበ ፡ ዘያነብብ ፡ ልሳናተ ፡ ዘውእቱ ፡ ጳራቅሊጦስ ፡ መንፈሰ ፡
ጽድቅ ፡ ከመ ፡ ይርድአነ ፡ ላዕለ ፡ ፈጽሞ ፡ ዜንዎ ፡ ገድለ ፡ ዝንቱ ፡ አብ ፡ ቅዱስ ፡ ሳዊ
ሮስ ፡ በመዋዕለ ፡ ምንኵስናሁ ፡ ዮም ፡ እምድኅረ ፡ ውእቱ ፡፡ *ወኮነ ፡ በውእቱ ፡ መዋ * fol. 177, r° b.
ዕል ፡ አስተርአየ ፡ ኤጲስ ፡ ቆጶስ ፡ ላዕለ ፡ ሀገረ ፡ ቍስጥንጥንያ ፡ ዘይሰመይ ፡ መቅዶን
ዮስ ፡ እምድኅረ ፡ ዕረፍቱ ፡ ለአይጣሉስ ፡፡ ወኮነ ፡ እምቅድመ ፡ ኤጲስ ፡ ቆጶስናሁ ፡ ፈ
15 ቀዱ ፡ ኀበይት ፡ ብዑላን ፡ ከመ ፡ ያእምሩ ፡ እምኔሁ ፡ ለእመ ፡ ውእቱ ፡ ክርስቲያናዊ ፡
አው ፡ ዐላዊ ፡፡ ወይቤልዎ ፡ ለእመ ፡ ትፈቅድ ፡ ትኅበር ፡ ምስሌነ ፡፡ ወትኅበር ፡ ምስለ ፡

1. A B ውእቱ ፡ — 2. A B ራእዮቱ ፡ (*l.* ርእዮቱ ፡?)

not be called Abram, but Abraham shall thy name be[1]. » And likewise Jacob he did not call Israel save at the end of his speaking to him: and the Lord said to him, « Thy name shall no more be called *Jacob, but Israel[2]. » * fol. 177 r° a. Again when I began the story of Severus from his youth and the days of his monastic life, his name was made known whereby he was known after he assumed the venerable office. And I have deemed him like to the likeness of one who thinks high *thoughts*, and his appearance therefore was unknown, whether it was dark or no, save after he was anointed, for when he was anointed his likeness and flesh were seen. In like manner I also again have related the work of the lord Severus before he came unto the dignity of patriarch.

And now we ask him that makes men to speak with tongues, which is the Paraclete, the Spirit of Truth, now *and* henceforth to help us to finish the telling of the conflict of the holy father Severus in the days of his monasticism. *And it came to pass in those days, after the death of Italus, there arose a bishop over the city of Constantinople who was named Macedonius. And it came to pass before his episcopate the rich prefects desired to know of him whether he was a Christian or a heretic. And they said to him, « If perchance thou dost desire to join with us, and to join with * fol. 177 r° b.

1. Gen. 17 : 5. — 2. Gen. 35 : 10.

ንጉሥነ ፡ ተወከፍ ፡ ሲኖዶስ ፡ ዘንጉሥ ፡ ዘይኑን ፡ ምእመን ፡ ወጸሐፍ ፡ ውስቴቱ ፡ ስ
ደቶሙ ፡ ለኵሎሙ ፡ ዕልዋን ፡ ኅርቱማን ። ወእምዝ ፡ ንትወከፈከ ፡ ወንሬስየከ ፡ አ
ቡነ ፡ ወጸሐፈ ፡ ውስቴቱ ፡ መቅዶንዮስ ፡ በከመ ፡ አዘዝዎ ፡ ወገብረ ፡ ዘንተ ፡ በጕሕ
ሉት ፡ ወአሥመሮሙ ፡ ከመ ፡ ንስጡር ፡ አመ ፡ ሢምዎ ፡ ወአንበርዎ ፡ ላዕለ ፡ ዝንቱ ፡
መንበር ። ወመሀረ ፡ እምድኅረ ፡ ውእቱ ፡ ትምህርተ ፡ ሙሱነ ፡ ወዕርፈተ ፡ ማኅበረ ፡
fol. 177, v° a. ኬ*ልቄዶንያ ።

ወኮነ ፡ ዝንቱ ፡ መቅዶንዮስ ፡ የኀብሮሙ[1] ፡ ለመነኮሳት ፡ እለ ፡ ውስተ ፡ አድባረ
ት ፡ ዘቅሩብ ፡ ዘኬልቄዶን ፡ ወያበዝኃ ፡ ብሕትውና ፡ ምስሌሆሙ ፤ ወኮነ ፡ አበ ፡ ምኔቶ
ሙ ፡ ቀሌምቅስጢሞስ[2] ፡ ወኮነ ፡ ዝንቱ ፡ ይሜህር ፡ ዕልወተ ፡ እስመ ፡ ዘተሰቅለ ፡ ው
እቱ ፡ ብእሲ ፡ ባሕቲቱ ፡ ኢክህለ ፡ ያድኅን ፡ ርእሶ ። ወከፈሎሙ ፡ ለሕዝብ ፡ ምእመ
ናን ፡ ለክልኤ ፡ ክፍል ፤ ወረሰየ ፡ ሎሙ ፡ ሊቀ ፡ ለቅዱስ ፡ ለሊካንዮስ[3] ፡ ወልደ ፡ ብፁ
ዕ ፡ ቀሲስ ፡ ከልብስ ። ወሶበ ፡ ኮነ ፡ ማእከሌሆሙ ፡ ክሕደ ፡ ካዕበ ፡ አመ ፡ ክፍለተ ፡
ቤተ ፡ ክርስቲያን ፡ ጸሐፉ ፡ መጽሐፈ ፡ ዐበይቶሙ ፡ ለካህናት ፡ ወሕዝብ ፡ ምእመናን ፡
ኀበ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ ወአቢልዮስ ። ወብዙኃን ፡ እምሊቃነ ፡ ጳጳሳት ፡
ወመኳንንት ። ወውእቶሙ ፡ ሚሳኤል ፡ ወእለ ፡ ምስሌሁ ፡ እንዘ ፡ ይስእልዎሙ ፡ ከ
fol. 177, v° b. መ ፡ ያብጽሑ ፡ መጽሐፎ*ሙ ፡ ኀበ ፡ ንጉሥ ። ወአብጽሑ ፡ ኀቤሁ ፡ ወኮነ ፡ ጽሑፍ ፡
ውስቴቱ ። እስመ ፡ ዘኮነ ፡ ዕልወት ፡ እምቀዲሙ ፡ መዋዕል ፡ ናሁ ፡ ከሠቶ ፡ ይእዜኒ ፡

1. Or *l.* ያኀብሮሙ ፡ — 2. A ቀሌምቅስጢምስ ፡ — 3. A ሊኪካንዮስ ፡ — 4. A ኮልብስ ፡

the king, take the canons of the faithful king Zeno and write in them the excommunication of all the wretched heretics. And then we will receive thee and we will appoint thee our father. » And Macedonius wrote in them as they bade him. And he did this in guile. And he was acceptable to them even as Nestorius was, when they appointed him and set him upon that seat. And afterward he taught a corrupt teaching and the blasphemy of the council of Chalcedon.

fol. 177, v° a. * And this Macedonius joined with the monks that were in the monasteries about Chalcedon, and spent much time in solitude with them. And Kalemekestimos was abbot of their monastery, and he was teaching a heresy, *that* because he that was crucified was simply a man, he was not able to save himself. And he caused the believers to divide into two parties. And he appointed as chief of them the holy Licinius, son of the blessed elder Caleb. And when there was controversy among them again in the division of the church, their chief men wrote a letter unto the priests and the believers, unto Paulus the chief of the præfects and unto Abilius and many of the patriarchs and præfects, — and they were Misael and those with him, — asking them to present their letter * unto the king. And they presented it unto him. And in it was written, Behold the heresy which

fol. 177, v° b.

መቅዶንዮስ ፡ ዘኮነ ፡ ላዕሌሁ ፡ ስምዐ[1] ፡ እግዚአብሔር ፡ ወሰብእ ፡ ከመ[2] ፡ ዕልው ፡ ወነ
ኪር ፡ ወናሁ ፡ አጽንዓ ፡ መንግሥተከ ፡ ሕገ ፡ ከመ ፡ ውእቱ ፡ ፅርፈት ፡ ምኑን ፡ ከሡ
ተ ፡ በማእከለ ፡ ኵልነ ፨ ወይእዜኒ ፡ ናሁ ፡ ከሠቶ ፡ መቅዶንዮስ ፡ በሕፀተ ፡ ፈሪሀ ፡ እግ
ዚአብሔር ፨ ወናሁ ፡ አጠየቅነ ፡ ዜናሁ ፡ ኀበ ፡ መንግሥትከ ፡ አንጉሥ ፡ ቅዱስ ፡ ወና
5 ስተበቍዕ ፡ ኀቤከ ፡ ከመ ፡ ትኅሥሥ ፡ እመምህራን ፡ ማእምራነ ፡ መጻሕፍተ ፡ ቤተ ፡
ክርስቲያን ፡ ከመ ፡ ያእምሩ ፡ ድርሳነ ፡ ዘይቤ ፡ ዝንቱ ፡ ዕልው ፡ እስመ ፡ ኮነ ፡ ይትኔበ
ይአ ፡ ከሕደተ ፡ ዐቢየ ፡ ወተዘርወ[3] ፡ አባግዐ ፡ ክርስቶስ ፡ ወንፈቅድ ፡ ንሕነሰ ፡ ከመ ፡
ንርሐቅ ፡ እምተኵላት ፡ ወእምውሉደ ፡ ሰይጣናት ፡ ርኩሳን ። ወእግዚአብሔር[4] ፡ ይዕቀ
ብከአ ፡ እም*ኅምዘ ፡ ለከይሲ ፡ አንጉሥ ፤ ወአርትዕ ፡ ሃይማኖተከ ፡ እንተ ፡ አበዊነ ፡ * fol. 178, r° a.
10 ከመ ፡ ይኩን ፡ ለነ ፡ ምክሐ ፡ ወድኅነ ፡ በእዘዝከ ፨

ወሰበ ፡ ለበወ ፡ ንጉሥ ፡ ዘንተ ፡ መልእክተ ፡ አንከረ ፡ እምቅንዐተ ፡ እሉ ፡ ምእ
መናን ፡ ወተስእለ ፡ በእንተ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ የአምሩ ፡ ሃይማኖተ ፡ ርትዕተ ፡
ዘውስተ ፡ ኵሉ ፡ በሓውርት ፡ ዘመንግሥቱ ፨ ወመጽአ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡
ሶቤሃ ፡ ወአጠየቆ ፡ ዜናሁ ፡ ለሳዊሮስ ፡ መነኮስ ፡ ዘየኀድር ፡ ዐውደ ፡ በሲጥያ ፡ እስመ ፡
15 ውእቱ ፡ አስምዐ ፡ ዜናሁ ፡ ከመ ፡ ውእቱ ፡ ብእሲ ፡ ትሩፍ ፤ ወከመ ፡ ሕሊናሁ ፡ ሠናይ

1. A ስምዐ ፡ — 2. ውእቱ ፡ *add.* A. — 3. A ወተዘርዉ ፡ — 4. ወ *om.* A.

was of old, Macedonius has now revealed, against whom the Lord and the people bear witness that he is a heretic and an alien. And behold protect thy kingdom, forasmuch as abominable blasphemy has been revealed in the midst of us all; and behold Macedonius has revealed it to the damage of the fear of the Lord. And behold we have made know his story unto thy majesty[1], O holy king, and we entreat thee to inquire of the doctors learned in the scriptures of the church, that they may know the discourse which this heretic utters, for he has preached a great heresy, and the sheep of Christ are scattered. But we desire to separate from the wolves and from the children of foul demons. And may the Lord keep thee from * the poison of the serpent, O king. And vindicate thy faith, which is our fathers', that we may have glorying and deliverance through thy command. * fol. 178, r° a.

And when the king understood this letter, he wondered at the zeal of these believers, and he inquired concerning the bishops who taught the true faith, who were in all the places of his dominion. And Paulus the chief of the præfects came straightway and told him the story of Severus the monk, who dwelt in the district of Pisidia, for he made known the report concerning him, that he was an excellent man, and that his counsel was

1. Or, kingdom.

ት ፡ ወጽሕቀቱ ፡ ውስተ ፡ ሃይማኖት ፡ ርትዕት ፤ ወከነ ፡ የኀሥሥ ፡ መጻሕፍተ ፡ ዕልዋን ፡
ወይከሥት ፡ ሙስናሃ ፤ ወሰአሎ ፡ ለንጉሥ ፡ ከመ ፡ ይጽሐፍ ፡ ኀቤሁ ። ወጸሐፈ ፡ ንጉ
ሥ ፡ ምእመን ፡ ኀበ ፡ ዐበይተ ፡ ደብር ፡ ዘሀሎ[1] ፡ ውስቴቱ ፡ ሳዊሮስ ፡ ዘውእቶሙ ፡ ሮ
fol. 178, r° b. ምያኖስ ፡ ወዮሐንስ ፡ ዘይብል ፡ ሎሙ ፡ ያእምሩ ፡ አበው ፡ እስመ ፡ ሐለይነ ፡ ው*ስተ ፡
ልብነ ፡ ሔሊና ፡ ሠናየ ፤ ወንሕነ ፡ ንጽሕቅ[2] ፡ እምቅድስናክሙ ፡ ወለማኅቶት ፡ ዘይትረሰ
ይ ፡ ዲበ ፡ ተቅዋም ፡ ከመ ፡ ይብራህ ፡ እምኔሁ ፡ ንሕነ ፡ ንፈቅድ ፡ ከመ ፡ ይብራህ ፡
ላዕለ ፡ አድያመ[3] ፡ ንጉሥ ፡ ዘውእቱ ፡ ሳዊሮስ ፨ ወንሕነ ፡ ንስእሎ ፡ ኀበ ፡ እግዚአብ
ሔር ፡ ዘየኀድር ፡ ኀቤክሙ ፡ ከመ ፡ ኢትኅብእዎ ፡ ውስተ ፡ ከፊር ፡ ወኢታጥፍእዎ ፨
አላ ፡ ይደሉ ፡ ከመ ፡ ያዕርግዎ ፡ ላዕለ ፡ ተቅዋም ፡ ያብርህ ፡ ለኵሉ ፡ ሐቅለ ፡ ክርስቶ
ስ ፡ እግዚእነ ፡ ዘውእቱ ፡ ቤተ ፡ ክርስቲያን[4] ፡ እግዚአብሔር ፨ ወእምይእዜሰ ፡ ንስ
እል ፡ ኀበ ፡ ቅድስናክሙ ፡ ከመ ፡ ትክሥትዎ ፡ ከመ ፡ ያብርህ ፡ ለነአ ፨ በከመ ፡ አቅደ
ምነ ፡ ስእለተነ ፡ ኀበ ፡ እግዚእነ ፡ ወኀበ ፡ ቅድስናክሙ ። ተፈሥሑ ፡ በእግዚአብሔር ፨

ወሶበ ፡ አንበቡ ፡ መልእክተ ፡ ንጉሥ ፡ አርአይዎ ፡ ለሳዊሮስ ፡ ኪያሃ ፡ ወተደሙ ፤
እምዝ ፡ ይቤሎሙ ፡ እስመ ፡ ዝንቱሰ ፡ ግብር ፡ በእንተ ፡ ሃይማኖት ፡ ዘየኀሥሡኒ ፤
ዘንተ ፡ እትኄዘብ ፡ በልብየ ፡ ወሕሊናየ ፡ ወኢኮንኩ ፡ አነ ፡ ኤጲስ ፡ ቆጶስ ። ወኢተክ
fol. 178, v° a. ህ*ለኒ ፡ ከመ ፡ እምትር ፡ በቃልየ ፡ ወእምእቤላ ፡ ለፀሐይ ፡ ቁሚ ፡ ከመ ፡ እንሣእ ፡ በቀ
ለ ፡ እምጸላእተ ፡ እግዚአብሔር ፨ ወአነ ፡ እምፈቅድኩ ፡ ከመ ፡ ይትጋብኡ ፡ ዓለም ፡

1. ዘ ፡ *om.* A B. — 2. A ኀጽሐቅ ፡ — 3. A አድያም ፡ — 4. A ክርስቲያን ፡

good and his zeal for the true faith, and he searched the writings of the heretics and revealed their corruptness; and he asked the king to write unto him. And the believing king wrote unto the chief men of the monastery in which Severus was, which were Romanus and John, saying unto them, fol. 178, r° b. Let the fathers know that we purpose well in * our heart, and we desire of your holiness the lamp that is to be placed upon the lamp-stand, that it may give light therefrom[1]; we desire that it illumine the provinces of the king (which is Severus). And we ask of the Lord that ye may not hide in a measure him who abides with you, and may not quench him, but it is meet to put him upon the lamp-stand that he may illumine all the field of Christ our Lord, which is the church of the Lord. And now we ask of your holiness that ye reveal him that he may enlighten us, even as we have before made our prayer unto our Lord and unto your holiness. Fare ye well in the Lord.

And when they had read the king's letter, they showed it to Severus, and were silent. And he then said to them, «Because this work which they ask of me concerns the faith, this I think in my heart and my mind; I am fol. 178, v° a. not a bishop and cannot * excommunicate with my voice, and I might say to the sun, Arise, that I may take vengeance upon the enemies of the Lord, and I

1. Matt. 5 : 15.

ለከሢተ ፡ ዝንቱ ፡ ግብር ፡፡ ወባሕቱሰ ፡ አንሰ ፡ ብእሲ ፡ ነዳይ ፡ ወኢይክል ፡ ዘንተ ፡ ግ
ብረ ፡ ሀልዎቶ ፡ ላዕለ ፡ ምንትኒ ፡ እንዘ ፡ ከመዝ ፡ አነ ፡ ወኢይቀርብ ፡ ለምንትኒ ፡ ዘኢ
ይደሉ ፡ ለመጠንየ ፡፡ ወእፎኬ ፡ ይትሐነጽ ፡ እምእዴ ፡ ዘኢየ ፡ ሃይማኖተ ፡፡ ወአንሰ ፡
መነኮስ ፡ ነዳይ ፡ ፈድፋደ ፡ እምኵሉ ፡ ሰብእ ፤ ወባሕቱ ፡ ለዘአዘዝክሙኒ ፡ እትሜሰል ፡
5 ሎቱ ፡ በከመ ፡ ወልድ ፡ ተአዛዚ ፡ ለአቡሁ ፡ ወአእምር[1] ፡ ጽድቅክሙ ፡ አአበውየ ፡ ወ
እስከ ፡ እበጽሕኒ[2] ፡ እክዐው ፡ ደምየ ፡ ወእመ ፡ ኢዐበይኩ ፡ እምዘ ፡ አዘዝክሙኒ ፡
ቦቱ ፡፡ እስመ ፡ ከመዝ ፡ ይደሉ ፡ ላዕሌየ ፡ ለክሙ ፡፡

ወተግኅሡ ፡ እምኔሁ ፡ አበው ፡ ወተማከሩ ፡ ወይቤሉ ፡ እፎ ፡ ንፌንዎ ፡ ለዝንቱ ፡
ኀበ ፡ ሀገረ ፡ ንጉሥ ፡ ለብዙኃ ፡ ጸላእቱ ፡፡ ወመኑ ፡ ዘይረድኦ ፡ እስመ ፡ ኵሎሙ ፡ ሊቃ
10 ናት ፡ ዕልዋን ፡ አእመርዎ ፡ ኵሎሙ ፡ *በእንተ ፡ ዘደረሰ ፡ ውእቱ ፡ መጻሕፍተ ፡ ወለ
ክአ ፡ ውስቴቱ ፡ ዘያስተኃፍሮሙ ፡ በመዋዕሊሆሙ ፡ ወሰመዮሙ[3] ፡ ወአውሥአ ፡ በእ
ንተ ፡ መናፍቃን ፡ ወተሰምዐ ፡ ዝንቱ ፡ በሶርያ ፡ ወዐውዳ[4] ፡ ወዘደረሰ ፡ በእንተ ፡ ሃይማ
ኖት ፡፡ እስመ ፡ በውእቱ ፡ ጊዜ ፡ ጸሐፈ ፡ ኵሎ ፡ ድርሳናተ ፡ ወቃላተ ፡ ለኵሉ ፡ እምኔ
ሆሙ ፡ በኀበ ፡ ሀለዉ ፡ ውእቶሙ ፡ እስከ ፡ ያገብአሙ ፡ እምሃይማኖቶሙ ፤ ወውእቱ
15 ሰ ፡ ያስተጋድል ፡ ነፍሶ ፡ ውስተ ፡ መጽሐፍ ፡ በእንተ ፡ መናፍቃን ፡ ከመ ፡ ያስሕቶ
ሙ ፡ እምቃሉ ፡ ወያዕርዓ ፡ ላዕሌሆሙ ፡፡ ወይነሥእ ፡ እመጻሕፍት ፡ ስምዐ ፡ ያውሥ

* fol. 178, v° b.

1. A ወአአምር ፡ — 2. A አብጽሐኒ ፡ — 3. A B ወሰመዮ ፡ — 4. A ወሀውዳ ፡ B ወአውዳ ፡

might wish that the world assemble at the revealing of this work, yet I am a poor man and I cannot do this work, to be over anything while I am thus, and I will not approach anything which is not becoming to my station. And how then shall the faith be built up by my hand? But I am a monk exceeding poor beyond all men. But to that which ye command me I will conform, as a son that is obedient to his father. And let your excellencies know, O my fathers, that ere I reach an end I will shed my blood, if I be not equal to that which ye command me; for so it becomes me to do unto you. »

And the fathers withdrew from him, and they took counsel and said, « How shall we send him unto the city of the king, to his many enemies? And who is there who will help him? For all the heretic leaders know him. » * For he composed writings and wrote therein that which put them to shame in their days. And he called them by name, and made answer concerning the schismatics and he was renowned in Syria and roundabout, and so was that which he composed concerning the faith. For at that time he wrote all discourses and words to everyone of them wherever they were, in order that he might make them turn from their belief; and he set himself to contend in writing about the schismatics that he might make them stumble because of his words, and might make it depart from them. And he brought testimony from the scriptures wherewith to answer them and the

* fol. 178 v° b.

እ : ሎሙ : ኪያሃ : ወቀዳሚሆሙ : አርሲሳን : ወኵሎሙ : ዕልዋን : እስከ : እለኒ :
አምለኩ : ፍጡራነ : ሀየንተ : ፈጣሪ ። ወካዕበ : ፍልጠት : ካልእ : ዘውእቱ : ዘየዐቢ :
እምኵሉ : ዝንቱ : ኵሉ : ማኅበረ : ኬልቄዶንያ : እስከ : አንበረ : ውእቱ : ድርሳናተ :
ጥቀ : በእንቲአሆሙ ።

ወእምዝ : ተማከርዎ : አበው : ከመ : ይጽሐፍ : ውእቱ : አውሥአተ[1] : መጽሐ 5
fol. 179, rº a. ፍ ። *ወጸሐፈ : አብ : ሳዊሮስ : አውሥአተ : ዝንቱ : ቃለ : እንዘ : ይብል : ውእቱ :
ሳዊሮስ : መነከስ : ነዳይ : ይጽሕፍ : በድፍረት : ኀበ : እግዚኡ : ንጉሥ : ኄር : ዘደ
ለዎ : ዓለም : ድኅሬት : በእንተ : ምግባሪቲሁ : ሠናይት : እንተ : ላቲ : ድልው : እስ
መ : ርትዕ[2] : ወጽድቅ : አስተርአየ : በመዋዕሊከ : ዘውእቱ : ሃይማኖትከ : ይምራሕ
ከ : ቅድሜከ : ወይቀጠቅጦሙ : አርእስቲሆሙ : ለኵሎሙ : ጸላእትከ : ወወዳይያነ : 10
ክሕደት : ውስተ : መንግሥትከ : እለ : ውፁዓን : እምትምህርተ : ፫፻፲ወ፰ኤጲስ : ቆ
ጶሳት : እለ : ተጋብኡ : በኒቅያ ። ወበእንተሰ : ዘዘከርከ : አንተ : ትሕትናየአ : በእን
ተ : ሃይማኖት : እብልአ : እስመ : እምከልብ : ምውት : ኢይሤኒ : ከመ : ይኩን :
እምኔሁ : ዝንቱ : ግብር : ወጽሑፍ : ውእቱ : ውስተ : ጥበብ : ዘውፁኣን : እስመ :
fol. 179, rº b. እምከልብ : ያስተርኢ : እም*ኔሁ : ፪ግብረ : ፩የውሀት : ወካልእ[3] : ፍቅረ : እግዚኡ[4] : 15
ወይትአመር : ውእቱ : እምኔሁ : በጊዜ : አወፅዖ[5] : ወፈቲሐ : ዘነበ : በከመ : ይቤ :

1. ወ *praef.* A. — 2. B ርቱዕ ፡ — 3. A ወካልኡ ፡ — 4. A እግዚእ ፡ — 5. A አወፅውዖ ፡ B ወ
ጸውዓ ፡

chief of the heretics and all the apostates even those that worship the creature instead of the creator[1]; and again another schism besides, which is greater than all this, even the council of Chalcedon, so that he put forth treatises concerning them also.

fol. 179, rº a. And then the fathers determined that he should write an answer. * And father Severus wrote an answer on this wise : Severus the poor monk writes boldly unto his lord the good king, who is worthy of the world to come, by reason of his good works of which he is worthy. In[2] thy days have appeared truth and righteousness, that is, thy faith will show thy way before thee and crush the heads of all thine enemies and of them that spread impiety in thy kingdom, who have departed from the teaching of the three hundred and eighteen bishops who assembled in Nicæa. And forasmuch as thou hast remembered my insignificance in connection with the faith, I say that it is not meet that this work come from a dead dog. And it is written in the wisdom of the transgressors that by a dog two behaviors are dis-
* fol. 179, rº b. played, * one, gentleness, and the other[3] love for his master, and it is made known by him when he moves his tail, even as says one of the wise; and when the dog sees one who attacks him and threatens him with a stick,

1. Rom. 1 : 25. — 2. Or, Because in. — 3. A, its fellow.

ፀእምጠቢባን ። ወሶበ ፡ ይሬኢ ፡ ከልብ ፡ ዘይትቃወም ፡ ወያነሥእ ፡ ዲቤሁ ፡ በትረ ፡
ወበውእቱ ፡ ጊዜ ፡ ይትዌለጥ ፡ የውሀቱ ፡ ላዕለ ፡ ጸላእቱ ። ወየአኪ ፡ ገጹ ፡ ወይትከ
ሡት ፡ አስናኒ ፡ ወይከውን ፡ ኵሉ ፡ አባላቲሁ ፡ ዘውስቴቱ ፡ ምስለ ፡ መዐት ። ወአነሂ ፡
ካዕበ ፡ ናሁ ፡ ተመሰልክዎ ፡ ለከልብ ፡ ሶበ ፡ አነ ፡ በጻሕኩ ፡ ወርኢኩ ፡ መንግሥተከ ፡
5 ወፍሥሓ ፡ ስብሐቲከ ፡ ዘክሡት ፡ ለኵሉ ፡ ፀእስከ[1] ፡ አኮትሑት[2] ። ወባሕቱ ፡ አንሰ ፡
ኢይክል ፡ ውእቱ ፡ በእንተ ፡ እለ ፡ ይዌግሩኒ ፡ በአእባን ፡ በውስተ ፡ ኵሉ ፡ ፍናዋት ።
ወናሁ ፡ ኀብኡ ፡ ሊተ ፡ አእባነ ፡ ዕቅፍት ፡ ዳእሙ ፡ እስእል ፡ ኀቤከ ፡ ከመ ፡ ትፈኑ[3] ፡ ሊ
ተ ፡ መጽሐፈከ ፡ ምስለ ፡ ብፅዓት ፡ ዘእንበለ ፡ ፍ*ርሀት ፡ በእንተ ፡ እለ ፡ ይትቃወሙኒ ፡ * fol. 179, v° a.
ሊተ ፡ ወውእቶሙ ፡ ዘራእዮሙ ፡ አራዊት ፡ እስመ ፡ መንግሥትከ ፡ ታአምሮሙ ፡ ከመ ፡
10 ውእቶሙ ፡ ኢኮኑ ፡ ጽኑዓን ፡ ላዕለ ፡ ርቱዕ ፡ ፍጹመ ። ወይኅሥሥሙ[4] ፡ ሥልጣንከ ፡
ለኤጲስ ፡ ቆጶሳት ፡ ምእመናን ፡ ወያስተጋብኦሙ ፡ ወበጊዜ ፡ ትበጽሕ ፡ መጽሐፍከ ፡ ኀ
ቤየ ፡ አአምር ፡ እምኔሃ ፡ ጽንዐከ ፡ ወይሠምር ፡ እግዚአብሔር ፡ ሰላም ፡ በኀይለ ፡ ሥ
ሉስ ፡ እግዚእ ፡ አምላክ ፡ ይኩን ፡ ለንጉሥ ፡ መፍቀሬ ፡ እግዚአብሔር ።

ወሶበ ፡ በጽሐት ፡ ዛቲ ፡ መልእክት ፡ ኀበ ፡ ንጉሥ ፡ ወኵሎሙ ፡ ሠራዊቱ ፡ አንከ
15 ሩ ፡ እምጥበብ ፡ እንተ ፡ ተኀድር ፡ ላዕለ ፡ ሳዊሮስ ። ወአውሥኡ ፡ ኵሎሙ[5] ፡ በ፩ቃ
ል ፡ ወይቤልዎ ፡ ለንጉሥ ፡ ለአክ[6] ፡ ያምጽእዎ ፡ ለሳዊሮስ ፡ እስመ ፡ ውእቱ ፡ ዘይደብ
ዮ ፡ ለመቅዶንዮስ ፡ ወይሰድዶ ፡ ወያወግዞ ፡ ወለእመ ፡ ኢመጽአ ፡ ሳዊሮስ ፡ ንሕነ ፡ ወ

1. ለ *praef.* A. — 2. A አኮ ፡ ትሑት ፡ — 3. *om.* A. — 4. A ወይኅሥሥ ፡ — 5. A B ኵሎ ፡ — 6. A B ለአክ ፡

straightway his gentleness is changed against his enemies, and his look becomes savage, and he shows his teeth, and all his members become the image of wrath. And I myself also am like unto a dog, when I come to see thy majesty and the joy of thy glory, which is manifest unto everyone, even unto the least. But I am not able to do it, because of those who cast stones at me, in every way; and behold they have hidden stones of stumbling for me. But I ask of thee that thou send unto me thy written pledge that I be free from fear * of those who oppose me, and are like beasts, for thy majesty knows that they are not stedfast at all toward the upright; and let thine authority search out the bishops that believe, and assemble them, and when thy letter comes to me, I shall know from it thy stedfastness, and the Lord shall approve. Peace by the might of the Triune Lord God be to the king, who loves the Lord. * fol. 179 v° a.

And when this letter came unto the king and all his principal men, they wondered at the wisdon which abode upon Severus. And they all answered with one voice and said to the king, « Send and let them bring Severus, for he it is that shall fall upon Macedonius and drive him out and excommunicate him. And if Severus will not come, let us with the king go * unto the * fol. 1 v° b

(fol. 179 v° b.) ንጉሥ ፡ ንሖ*ር[1] ፡ ኀበ ፡ መካን ፡ ዘሀሎ ፡ ውስቴቱ ፡ ውእቱ ፡ እስመ ፡ ውእቱ ፡ ሠ
ናይ ፡ ለነ ፡ ወድካመ ፡ ፍኖትኒ ፡ ዕረፍት ፡ ለነ ፡ ፈድፋደ ፡ እምዘዕልወት ፡ ዘኮነ ፡ ውስ
ተ ፡ ቤተ ፡ ክርስቲያን[3] ። ወአኮ ፡ ትእዛዘ ፡ ንጉሥ ፡ ዘሠርዓ ፡ ሕገ ፡ ውእቱ ፡ ሕግ ፡ ዘ
በአማን ፡ አላ ፡ ለዘይትወሀቦ ፡ ቅንዓት ፡ በእንተ ፡ ዘይስእል ፡ ዳኅና ፡ ለኵሉ ።

ወእምዝ ፡ ጸሐፈ ፡ ንጉሥ ፡ ኀበ ፡ ኖላዊ ፡ ኄር ፡ ጠቢብ[4] ፡ እንዘ ፡ ይብሎ ፡ አንተአ ፡ 5
ትስእል ፡ እምኀቤየ ፡ አሚነአ ፡ ጽኑዐአ ። እስመ ፡ ንሕነሰ ፡ ናአምር ፡ ከመ ፡ ለእለ ፡
ይመርሖሙ ፡ ለዓለም ፡ ውእቱ ፡ ዘይሔሊ ፡ በእንቲአከ ፡ ወታአምር ፡ ከመ ፡ ትዕይንት ፡
የዓውደኒአ ፡ ወኪያከሰ ፡ ይትዐየኑከ ፡ መላእክትአ ፡ በውስተ ፡ ኵሉ ፡ ገጹ ፡ ወዲበ ፡ እ
ደዊሆሙ ፡ ይጸውሩከ[5] ፡ ከመ ፡ ኢትትዓቀፍ ፡ በእብን ፡ እግረከአ ፡ እስመ ፡ ዕርፈቶሙ ፡
(fol. 180 r° a.) ለመናፍቃን ፡ ከመ ፡ ዘእብነ ፡ ከ*ሕድአ ፡ ሕያው ፡ ውእቱ ፡ እግዚአብሔር ፡ እግዚአ ፡ አ 10
ምላኩ ፡ ለቈስጠንጢኖስ ፡ ከመ ፡ አልቦ ፡ ዘይቀርብ ፡ ኀቤከ ፡ ምንትኒ[6] ፡ እምቅሥፈታት ፡
ወእመንሱታት ፤ ወኢይበጽሕ ፡ ኀበ ፡ ቤትከአ[7] ። ነዋ ፡ ናሁ ፡ ፈነውኩ ፡ ኀቤከ ፡ ብፅዓ
ተ ፡ በተከይዶ ፡ በእንተ ፡ ፍርሃትየ ፡ እምአዕርክቲከ ፡ መላእክትየ[8] ፡ ዘየኀድሩ ፡ ኀቤከ
አ ፡ ወአፍጥን ፡ እንከ ፡ ወሀሉ[9] ፡ ኀቤነ ፡ ለእለ ፡ ጽሙአን ፡ ኀቤከ ፡ ከመ ፡ ንፈጽም ፡
ተስፋነ ፡ ወሕሊናነ ፡ በቅድሜከአ ፡ በከመ ፡ ደቂቀ ፡ ዕብራውያን ፡ በመዋዕል ፡ ዘቦአ ፡ 15
ቦቱ ፡ ኢየሱስ ፡ ውስተ ፡ ኢየሩሳሌምአ ። በእንተዝሰ ፡ አንተ ፡ ሳዊሮስ ፡ ፍቁር ፡ ኢተ

1. B ንሖን ፡ — 2. A B እምዘ ፡ ዕልወት ፡ — 3. A *om.* ወአኮ ፡ ... ሕገ ፡ — 4. A ጠቢብ ፡ ኄር ፡ — 5. A አ *add.* — 6. A ምንተኒ ፡ — 7. A *om.* ነዋ ፡ ... በተ] ከይዶ ፡ — 8. A *om.* የ. — 9. A ወሀሎ ፡

place where he is, because it will be good for us, and the fatigue of the journey will be exceedingly refreshing to us beside this apostasy that has arisen in the church. And no command of the king that he has ordained as law, is law in truth, but that of him to whom is given zeal about asking well-being for everyone. »

And then the king wrote unto the good and wise shepherd, saying to him, Dost thou ask of me a strong assurance? For we indeed know that he who cares for thee is ever with those whom he leads. And thou knowest that a host shall surround me, but as for thee, angels shall encompass thee on every side, and upon their hands shall they bear thee up lest thou dash thy foot against a stone. For the blasphemy of the schismatics is as (fol. 180 r° a.) a stone of stumbling[1]. * As the Lord, the Lord God of Constantine, lives, there shall no plague nor peril come nigh thee, nor approach thy dwelling[2]. Behold now I have sent unto thee *as* a solemn pledge, because of my fear of thy friends, my messengers who shall abide with thee. And hasten therefore and join us, who are thirsting for thee, that we may satisfy our hope and our desire before thee, even as the children of the Hebrews, in the

1. I Peter 2 : 8. — 2. Ps. 91 : 10-12.

ሐሊአ ፡ ወኢትስራሕ[1] ፡ ከመ ፡ አንተ ፡ ሶበ ፡ በጻሕከ ፡ ኀቤነ ፡ ከመ ፡ ኢንሰምዕ ፡ እም
ኔከአ ፡ ወከመ ፡ ኢንአብዮ[2] ፡ ለኤጲስ ፡ ቆጶስ ፡ መቅዶንዮስ ፡ ዕልው[3] ፡ ፀራፊ ፡ ወኢ
ይኩን ፡ ዝንቱ ፡ ሕሊና ፡ ውስተ ፡ ልብከ ፡ ፍጹም[4] ። ወለእመ ፡ ኮነ ፡ * ለነ ፡ እምቅድስ
ናከ ፡ ሕንጸ ፡ ንሕነ ፡ ንሰድዶ ፡ ለቴዎዳስ ፡ ወንትወከፎ ፡ ለማትያስ ፡ በሰላመ ፡ እግዚአ
5 ብሔር ፡ ንትፌሣሕ ፡ ምስሌከ ።

ወሶበ ፡ አንበበ ፡ ሳዊሮስ ፡ ዘንተ ፡ መልእክተ ፡ ጸንዐ ፡ በኀይለ ፡ መንፈስ ፡ ቅዱስ ፡
ወኢኮነ ፡ ውእቱ ፡ ነኪረ ፡ እምኔሁ ፡ ዳእሙ ፡ ይነብር ፡ ምስሌሁ ፡ በኵሉ ፡ አዝማን ።
ወነሥአ ፡ ምስሌሁ ፡ ፬አእባነ ፡ እንተ ፡ ይእቲ ፡ ፬ወንጌላውያት ፡ ንጹሓት ፡ በከመ ፡ ዳ
ዊት ፡ አመ ፡ ነሥአ ፡ እሎንተ ፡ አእባነ ፡ እምከመ ፡ ተምህረ ፡ ብእሲ ፡ ዘንተ ፡ አእባነ ፡
10 ኢይስሕት ፡ በነገሩ ። ወሶበ ፡ ቀተለ ፡ ባቲ ፡ ፩እከ ፡ ዘይትኃጣእ ፡ እብን ፡ ዘይወግር ፡ በ
ቱ ፡ ዳእሙ ፡ ዘይተርፍ[5] ፡ ምስሌሁ ። ዛቲ ፡ ይእቲ ፡ አእባን ፡ እንተ ፡ ነሥአ ፡ ምስሌሁ ፡
ሳዊሮስ ፡ ኀበ ፡ ሀገረ ፡ ንጉሥ ፡ ከመ ፡ ይትቃወም ፡ ባቲ ፡ ለጸላእቱ ፡ ዛቲ ፡ ይእቲ ፡ ፬
ወንጌላት ፡ ቅዱሳት ።

ወሶበ ፡ ሰምዑ ፡ መናፍቃን ፡ ከመ ፡ ሳ*ዊሮስ ፡ ነሥአ ፡ ጦማረ ፡ እምኀበ ፡ ንጉሥ ፡ (* fol. 180, v° a.)
15 ዘይመትር ፡ በቃሉ ፡ ጕጕዑ ፡ ኖሎት ፡ በኀዲገ ፡ ብሔሮሙ ፡ ወጐዩ ፡ እምውስቴታ ።

ወወጺኦሙ ፡ እምደብሩ ፡ ወተሠውጡ[6] ፡ ውስተ ፡ ፍኖት ፡ ለተራክቦተ ፡ ንጉሥ ፨

1. B ወኢትራሕ ፡ — 2. A B ኢንኅብዮ ፡ — 3. A ዕልዉ ፡ — 4. Or *l.* ፍጹመ ፡ at all. — 5. A ዘተ ርፍ ፡ — 6. B ወተሠውጠ ፡

day wherein Jesus entered into Jerusalem[1]. Wherefore, beloved Severus, be not anxious nor distressed, *saying* that when thou dost come unto us we will not hearken unto thee, and that we will not reject the bishop Macedonius, the blasphemous heretic; and let not this thought be in thy perfect heart. And if we have * edification from thy holiness, we will cast out Judas[2] and receive Matthias[3]. In the peace of the Lord may we rejoice with thee. (* fol. 180 r° b.)

And when Severus read this letter he was strong in the power of the Holy Spirit, and it was not apart from him, but it abode with him at all times. And he took with him four stones, which are the four holy gospels, even as David when he took up those stones. If a man learn these stones he does not err in his discourse. And when he fought therewith, not one that he threw missed the mark, but what remained with him. These were the stones that Severus took with him unto the city of the king, wherewith to attack his enemies; even the four holy gospels.

And when the heretics heard that Severus * had received a letter from the king who decides by[4] his word, the shepherds made haste to leave their district and fled from it. (* fol. 180 v° a.)

And when they went forth from his monastery they returned in the way to

1. Matt. 21 : 8-11. — 2. Mss. Tēyodās. — 3. Acts 1 : 23-26. — 4. Lit., cuts off with.

ወዘንተ ፡ ሰምዐ ፡ ፩ኤጲስ ፡ ቆጶስ ፡ ዘውእቱ ፡ ብሔር ፡ ዘስሙ ፡ ንስጣስዮስ ፡ ወኢኮነ ፡ ዘ
ርእየ ፡ ገጸ ፡ ሳዊሮስ ፡ ዳእሙ ፡ ኮነ ፡ ይሰምዕ ፡ ስሞ ፡ ወፍኖቶ ፡፡ ወደክመ ፡ ሳዊሮስ ፡
እምተዐዕኖ ፡ በቅል ፡ ወረከበ[1] ፡ በውስተ ፡ ፍኖት[2] ፡ መከነ ፡ ወውስቴቱ ፡ ነቅዐ ፡ ማይ ፡
ወአዕዋም ፡ ወነበረ ፡ ህየ ፡ ከመ ፡ ያዕርፍ ። ወደደቀ ፡ ሶቤሃ ፡ ብጽሐቱ ፡ ለብስጣስዮስ ፡
ህየ ፡ እንዘ ፡ ይጐይይ ፡ ውእቱ ፡ እምቅዱስ ፡ ሳዊሮስ ፡፡ ወሶበ ፡ ነጸሮሙ ፡ እምርሑቅ ፡ 5
ይቤ ፡ ለላእከ ፡ ንጉሥ ፡ ዘምስሌሁ ፡ ሑር[3] ፡ ተናገሮ ፡ ለዝንቱ ፡ ኤጲስ ፡ ቆጶስ ፡ ወአጠ
ይቆ ፡ ከመ ፡ አነ ፡ ፈነውኩከ ፡ ኀቤሁ ፡፡ ወኮነ ፡ ብስጣ* ስዮስ ፡ ሶበ ፡ ቀርበ ፡ እምውእቱ ፡
መካን ፡ በጊዜ ፡ ሐሩር ፡ ተወርወ ፡ በፈቃዱ ፡ ውስተ ፡ ማይ ፡ ምስለ ፡ ዕበዱ ፡ ወነኪ
ር ፡ ግዕዙ ፡ ከመ ፡ ይስተይ ፡ ወአስተምረረ ፡ ብስጣስዮስ ፡ ወረሰየ ፡ ይርግሞ[4] ፡ ለመቅዶ
ንዮስ ፤ ወረሰየ ፡ ይብል ፡ ውእቱ ፡ ብእሲ ፡ ዘውዑይ ፡ በእሳት ፡ አንሥአ ፡ ለነ ፡ ዘንተ ፡ 10
አንበሳ ፡ እምነ ፡ በዐቱ[5] ፡ ከመ[6] ፡ ያመንግዘነ ፡ እምውስተ ፡ ሀገርነ ፡ ይብል ፡ አንበሳ ፡ በ
እንተሰ[7] ፡ ሳዊሮስ ።

ወሰሚዖ ፡ ልኡክ ፡ ነገሮ[8] ፡ ነበበ ፡ ወይቤሎ ፡ አስተርአየኑ ፡ ውስተ ፡ ሀገርከ ፡ አንበ
ሳ ። ወይቤሎ ፡ ብስጣስዮስ ፡ ለእመኬ ፡ ይከውን ፡ አንበሳ ፡ እምኀየሰ ። ዳእሙ ፡ ውእ
ቱ ፡ ብእሲ ፡ ዘስሙ ፡ ሳዊሮስ ፡ ዘአንሰኀሰኖ ፡ ዝመቅዶንዮስ ፡ ላዕሌነ ፡ ለአኅድጎ ፡ ሃይ 15
ማኖት ። ወሰሚዖ ፡ ሳዊሮስ ፡ በእንቲአሁ ፡ ከመ ፡ ውእቱ ፡ ዐላዊ ፡ ሃይማኖት ፡ ወወፅአ ፡

1. B ወረከቦ ፡ — 2. A ፍኖቱ ፡ — 3. A ሖር ፡ — 4. A ይርግም ፡ — 5. A መዐቱ ፡ — 6. A *om.* —
7. A በእንተ ፡ — 8. A ተናገሮ ፡

meet the king. And the bishop of that district whose name was Anastasius heard this; and he had not seen the face of Severus, but had heard his name and *knew of* his journey. And Severus was weary with riding his mule, and he found by the way-side a place where was a spring of water and a wood, and he abode there to rest. And then Anastasius chanced to come that way, fleeing from the holy Severus. And when *Severus* beheld them afar off, he said to the servant of the king that was with him, « Go speak to this bishop and tell him that I have sent thee unto him. » And it came to pass * when Anastasius drew near the place in the heat, that he threw himself down of his own accord by the water in his frenzy and his strange temper, to drink. And Anastasius was incensed and began to curse Macedonius, and to say, « This man, burning with fire, has aroused up against us this lion from his lair, to drive us with insult from our city, » — referring to Severus as a lion.

And when he that was sent heard his words, he spoke to him and said to him, « Has a lion appeared in your city? » And Anastasius said to him, « It were better if it were indeed a lion, but it is a man named Severus whom this Macedonius has aroused up against us, to take away the faith. And when Severus heard concerning him that he was an apostate from the faith, he came forth from his monastery to go and change the faith of all the

Fol. 180, v° b.

እምኔቱ ፡ ከመ ፡ ይጦር ፡ ወይወልጥ ፡ ሃይማኖቶሙ ፡ ለኵሎሙ ፡ ዐላውያን ፨ ወይቤ
ሎ ፡ ልኡክ ፡ ይብል ፡ *እስመ ፡ ሳዊሮስ ፡ ብእሲ ፡ ዐቢይ ፡ ውእቱ ፡ ኀበ ፡ ዝንቱ ፡ ወስ
ኖ ። ወይቤሎ ፡ ብስጣስዮስ ፡ ኢርኢኩ ፡ ገጾ ፡ ጥቀ ፡ ዳእሙ ፡ ርኢክዎ ፡ በዛቲ ፡ ሌሊ
ት ፡ በራእይ ፡ ከመ ፡ ዘቦአ ፡ ውእቱ ፡ ውስተ ፡ ሀገርየ ፡ ወአውዐያ ፡ ለቤተ ፡ ክርስቲያ
ን ፡ ወኵሎ[1] ፡ መጻሕፍቲሃ ፡ ወሐነጸ ፡ ለቤተ ፡ ክርስቲያን ፡ ሐዲስ ፡ ወሕግ ፡ ሐዲስ ፡
በኀይል ። ወሀሎ ፡ ሳዊሮስ ፡ ይሰምዕ ፡ ነገሮ ፡ ዘንተ ። ወይቤሎ ፡ ልኡክ ፡ ለእመ ፡ ርኢ
ከ ፡ በንዋም ፡ ዘአፍርሀከ ፡ ወሶበ ፡ ርኢከ ፡ በክሡት ፡ እፎ ፡ ይከውን ፡ ግብርከ ። ይቤ
ሎ ፡ ብስጣስዮስ ፡ እስመ ፡ ዘኀደጉ ፡ ሀገርየ ፡ ከመ ፡ ኢይርአዮ ፡ ኪያሁ ። እስመ ፡ እን
ዘ ፡ ሀሎ ፡ ውስተ ፡ ደብሩ ፡ ውእቱ ፡ መልእክቱ ፡ ተሀውከነ ፡ ወትቀጠቅጠነ[2] ፡ በንዋ
ም ። እፎኬ ፡ ይእዜ ፡ ናሁ ፡ ወፅአ ፡ ወምስሌሁ ፡ ጦማረ ፡ ንጉሥ ፡ ከመ ፡ ይምትር ፡ በ
ቃሉ ፡ በአማን ፡ ከመ ፡ ውእቱ ፡ ይበልዓነ ፡ ለእመ ፡ ረከበነ[3] ፡ ዲበ ፡ መናብርቲነሰ ፡ በአ
ምሳለ ፡ ኤጲስ ፡ ቆ*ጶስ ፡ ወኢነኀብር ፡ ምስሌሁ ። ለእመሰ ፡ ኢይፈርህ ፡ ከመ ፡ ኢይሰ
መይ ፡ ዐላዌ ፡ እምሠመርክዎ ፡ ዘእንበለ ፡ ጸማ ። [* fol. 151, r° b.]

ወእምዝ ፡ አውሥአ ፡ ሳዊሮስ ፡ እመካኑ ፡ ወይቤሎ ፡ ናሁ ፡ ከሠትከ ፡ ለነ ፡ እምነገ
ርከ ፡ ከመ ፡ አንተ ፡ ውእቱ ፡ ብስጣስዮስ ። ማእዜኑ ፡ ሰማዕከ ፡ በእንተ ፡ ሳዊሮስ ፡ ከ
መ ፡ አህጕለ ፡ ብእሴ ፡ ጥቀ ፡ እለ ፡ ነገርክሙ ፡ ወግብርክሙ ፡ ወትዕቢተ ፡ ልብክሙ ፡
ውእቱ ፡ ዘየሀጕለክሙ ፡ ለነፍስክሙ ፡ ከመ ፡ ዕደው ፡ ዘድልው[4] ፡ ለቀትል ፡ በኵሉ ፡ መ

1. A ወኵሎሙ ፡ — 2. B ወትቀጠሙ ፡ — 3. A B ረከብነ ፡ — 4. A ዘድልዉ ፡

heretics. » And he that was sent spoke unto him saying, * « Is Severus then so great a man? » And Anastasius said to him, « I have not indeed seen his face, but I have seen him this night in a vision, as though he came into my city and burned the church and all its books, and built a new church, and made a new law by force. » And Severus heard these words of his. And he that was sent said to him, « If thou hast seen him in sleep and he has frighted thee, how shall it be with thee when thou dost see him openly? » Anastasius said to him, « It is that I may not see him that I have left my city. For while he was in his monastery, his letter agitated us and shook us in sleep. How now therefore? Behold he has come forth, with a commission from the king to cut off with his voice indeed. Thus he will consume us if he find us upon our thrones in the guise of bishops * and we do not join with him. But if I[1] * did not fear to be called a heretic, I would approve him without scruple. » [* fol. 18 r° a.] [* fol. 18 r° b.]

And then Severus answered from his place and said to him, « Behold thou hast shown us by thy talk that thou art Anastasius. How hast thou heard concerning Severus that he destroys men indeed? Ye it is whose words and works and pride of heart destroy your souls; as men that are meet for slaughter every day, so is every one that turns aside from the way of

1. Or, he.

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ቀዐል ። ከማሁኬ[1] ፡ ኵሉ ፡ ዘይትገኃሥ ፡ እምፍኖተ ፡ እግዚአብሔር ፡ ወከነ ፡ ገዘንቱ ፡
ሞት ፡ ዘይነክየክሙ ፡ ምንትኒ ። ዳእሙ ፡ ሞትሰ ፡ ዕፁብ ፡ አመ ፡ ትሰምዑ[2] ፡ ቃሎ ፡
ለሊቅ ፡ ንጉሥ ፡ ዘበአማን ፡ አምጽእዎሙ ፡ ኀቤየ ፡ ለጸላእትየ ፡ እለ ፡ ኢፈቀዱኒ ፡ ከ
መ ፡ እንግሥ ፡ ዲቤሆሙ ፡ ቅትልዎሙ ፡ በቅድሜየ ። እሉ ፡ እሙንቱ ፡ እለ ፡ ረሰዩ ፡
fol. 181, r° a. መክፈልቶሙ ፡ ምስለ ፡ መምለ*ክያነ ፡ ጣዖት ፡ ወአእምር[3] ፡ አንተ ፡ ለብስጣስዮስ ፡ ከ
መ ፡ ሞተ ፡ ዝዓለም ፡ ወኢከመ ፡ ምንት ፡ ውእቱ ፡ በኀበ ፡ ሞት ፡ ዘትመጽእ ፡ እንተ ፡
አጥረይከ ፡ ለነፍስከ[4] ፡ በዓሊዎትከ ፡ ለእግዚእከ ። ነዋ ፡ ናሁ ፡ እሬኢ ፡ ልበከ ፡ ዘከመ ፡
የዐርቀከ[5] ፡ ውእቱ ፡ እምስብሐቲከ ፡ ወያለብሰከ ፡ ጽዕለተ ፡ እስመ ፡ ክሒድከ[6] ፡ እግዚአ
ከ[7] ፡ ወጸአልከ[8] ፡ በሕሊናከ ፡ ነኪር ፡ ወአንሰ ፡ ገብሩ ፡ ለዘ ፡ አንተ ፡ ትፀርፍ ፡ ዲቤሁ ።
ወኢአኀዝኩ ፡ ሰይፈ ፡ በእዴየ ፡ ጥቀ ፡ አላ ፡ ልሳንየ ፡ በጸጋ ፡ እግዚአብሔር ፡ ይቀት
ል ፡ ፈድፋደ ፡ እምሰይፍ[9] ፡ ዘ፪አፉሁ ፡ ኢተሰምዐ ፡ ጥቀ ፡ በእንተ ፡ ሳዊሮስ ፡ ከመ ፡
አህጉለ ፡ ሀገረ ። ዳእሙ ፡ ቃሉ ፡ ርትዕት ፡ ውእቱ ፡ ዘያማስን ፡ አህጉረ ፡ መናፍቃን ፡
ወመሠረታቲሆሙ ፡ ሳዊሮስሰ ፡ ኢኮነ ፡ ውእቱ ፡ አንበሳ ፡ ዘይበልዕ ፡ ሥጋ ፡ አላ ፡ ተው
fol. 181, r° b. ህበ ፡ ሎቱ ፡ እምኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይሥጥቆ ፡ ለኵሉ ፡ ናፋቄ ፡ ር*ትዕት[10] ፡ ሃ
ይማኖት ፡ እንተ ፡ አርቶዶክሳውያን ፡ ከመ ፡ አንበሳ ፡ ዘይፈርሁ ፡ እምኔሁ ፡ በማእከለ ፡
ማኅበረ ፡ ኬልቄዶን[11] ። ወከማሁ ፡ ያኅድጎሙ[12] ፡ ለኵሎሙ ፡ ዐላውያን ፡ እከዮሙ ፡ ወጹ

1. B ከማሁከ ፡ — 2. B ትስምዑ ፡ — 3. B ወአእምሮ ፡ — 4. A ለነፍስየ ፡ — 5. A B የዓርቀከ ፡ — 6. A ክሕድከ ፡ B ክህደከ ፡ — 7. A B እግዚእከ ፡ — 8. B ወጸአልከ ፡ — 9. B እምሰይፈ ፡ — 10. A ርትዕ ተ ፡ — 11. A ኬልቄዶንያ ፡ — 12. A B የኀ(ኃB)ድጎሙ ፡

the Lord. And this death is one that hurts you in some measure, but a grievous death shall ye suffer, when ye hear the words of the Master, the true king, Bring unto me my enemies who do not wish me to reign over them; slay them before me[1]. These are they that have cast their lot with fol. 181, r° a. the worshippers of * idols. And know thou, Anastasius, that the death of this world is as naught beside the death that thou shalt suffer, which thou hast earned for thyself by thine apostasy from thy lord. Behold now, I see thy heart, how it strips thee of thy glory and clothes thee with reproach, because thou hast denied thy lord[2] and cursed him with thy strange mind. But I am the servant of him against whom thou dost blaspheme. And I have not indeed taken a sword in my hand, but my tongue by the grace of God shall slay exceedingly, more than a two-edged sword. It has not been heard at all concerning Severus that he has destroyed a city, but it is his sound word that shall destroy the cities of the schismatics and their foundations. Severus is not a lion that devours flesh, but it has been given fol. 181, v° b. him from the Lord to tear every one that makes schism in the true * faith of the orthodox, like a lion whom they fear in the midst of the council of Chalcedon; and likewise the perverseness and wickedness of all the heretics

1. Luke 19 : 27. — 2. Mss., thy lord has denied thee.

ኀሙ ፡ እምኔሆሙ ። ከማሁኬ ፡ ብእሲ ፡ ጠቢብ ፡ ይሰቅዮ[1] ፡ በጸጋ ፡ ኦርቶዶክሳዊት ፡ ለ
ኵሉ ፡ ዐላዊ ፡ ሃይማኖት ፡ ወለብእሲሰ ፡ ድሩክ ፡ የዓግቶ ፡ ኵነኔ ፡ ዕፁብ ፡ ወለእመሰ ፡ ሰ
አለ ፡ ጸጋ ፡ ኢይረክባ ፡ ኵሉኬ ፡ ብእሲ ፡ ያጠሪ ፡ ለነፍሱ ፡ ለሊሁ ፡ ውእቱ[2] ፡ ዘአጥረ
የ ፡ እመሂ ፡ ሠናየ ፡ አው ፡ እኩየ ፡ እመሂ ፡ ሞተ[3] ፡ አው ፡ እምነ ፡ ሕይወት ፡ ኵሉ ፡ አ
5 ሐዱ ፡ እምኔነ ፡ በእንተ ፡ ንጽሕናሁ ፡ ወፍትወቱ ፡ እምገሲስ ፡ ዘእሳት ፡ መንፈሳዊት ፡
ያድኅን ፡ እምዋዕየ ፡ እሳት[4] ፡ ዘበአማን ። አንትሙሰኬ ፡ ገባርያነ ፡ ዓመፃ[5] ፡ ዘክሀድክ
ሙ ፡ ተዋሕዶቶ ፡ ለክርስቶስ ፤ ወዘይፈቅድኬ ፡ ከመ ፡ ይድኅን ፡ ናሁ ፡ አንቀጸ[6] ፡ ንስ
ሓ ፡ ርኅው ፡ ሎቱ ፡ በከመ ፡ *ይቤ ፡ ሐዋርያ ፡ እስመ ፡ እግዚአብሔር ፡ አርኃወ ፡ አን
ቀጸ ፡ አእምሮ ፡ ለአሕዛብ ። ወይእዜኒ ፡ አብስጣስዮስ ፡ ናሁ ፡ አንቀጸ ፡ ንስሓ ፡ ርኅው ፡
10 ለዘይፈቅዶ ፡ በኵሉ ፡ መዋዕል ።

ወሶበ ፡ ሰምዐ ፡ ዘንተ ፡ ብስጣስዮስ ፡ አእመረ ፡ ከመ ፡ ውእቱ ፡ ሳዊሮስ ፡ ዐቢይ ፡
ዘእሙር ፡ ለዘተዛልፎ[7] ፡ ፅርፈት ። ወእምዝ ፡ ይቤሎ ፡ ሳዊሮስ ፡ ኀደግሙ ፡ ሃይማኖተ ፡
እስትርኩብ ፡ ወተለውክሙ ፡ ሃይማኖተ ፡ ኬልቄዶን ፡ ሕስውት ። ወእግዚአብሔር ፡ ይ
ሤርዎ ፡ ለዘይነብብ ፡ ሐሰተ ፡ ወዘይፈደፍድ ፡ እምዝ ፡ ይከውን ፡ ለእለ ፡ የኀድግ ፡
15 ተዋሕዶቶ ፡ ለአብ ፡ ዘውስተ ፡ ማኅበር ፡ ርኩስ ፡ ዘምሉእ ፡ እምኵሉ ፡ እከይ ፡ ወፁግ ።
ወእምድኅረዝ ፡ ሰገደ ፡ ብስጣስዮስ ፡ በገጹ ፡ ለሳዊሮስ ፡ ወአምኆ ፡ ኄር ፡ መራሒ ።

1. B ይሳቅዮ ፡ — 2. A ዘአጥረየ ፡ ውእቱ ፡ — 3. A ሞት ፡ — 4. A *om.* — 5. A ዓመፃ ፡ — 6. A B አንቀጽ ፡ — 7. A *om.* ዘ.

shall he take away from them. So then a wise man with orthodox grace shall vex every apostate from the faith, but the hard man shall be beset with grievous punishment, and if he ask grace he shall not obtain it. Every man therefore shall obtain for himself; that which he gains is his, whether good or bad, whether death or life[1], every one of us because of his integrity and his desire; *whom* may the touch of spiritual fire save from the true burning of fire. Ye then are evildoers who deny the unity of Christ. And he therefore that desires to escape, behold the door of repentance is open to him, even as * says the apostle, For the Lord has opened the door of knowledge to the Gentiles[2]. And now, O Anastasius, behold the door of repentance is ever open to him that desires it. »

* fol. 182 r° a.

And when Anastasius heard this, he knew that it was the great Severus that was appointed for the reproof of blasphemy. And then Severus said to him, « Ye have abandoned the established creed and have followed the false creed of Chalcedon. And the Lord will utterly destroy him that speaks falsehood, and more than this shall befall those who give up the oneness of the Father, who are of the vile council that is full of all evil and wickedness. »

Then Anastasius bowed down before Severus and saluted him as the

1. Lit., or from life. — 2. Acts 14 : 27.

ወጸሐፈ ፡ በእዴሁ ፡ ሃይማኖተ ፡ እንተ ፡ አርቶዶክሳዊት ፡ ወአውገዘ ፡ ማኅበረ ፡ ኬልቄዶ
ንያ ። ወ*አምነ ፡ ሃይማኖተ ፡ መድኅን ፡ ወአምነ ፡ ሥላሴ ፡ ቅዱስ ፡ ዋሕድ ፡ ወሃይማኖ
ተ ፡ ፫፻፲ወ፰አበው ፡ ክቡራን ፡ ምሉአነ ፡ መንፈስ ፡ ቅዱስ ፡ እለ ፡ ተጋብኡ ፡ በኒቅያ ፡
ወአውገዘ[1] ፡ ስሕተታተ ፡ ዘከነ ፡ ወለኵሉ ፡ ዘሐለየ[2] ፡ እኩየ ፡ ውስተ ፡ ሃይማኖት ፡ ወለ
ኵሉ ፡ ዘየኀብር ፡ ማኅበረ ፡ ኬልቄዶን[3] ፡ እምይእዜ ።

ወቀርበ ፡ ኀቤሁ ፡ ሳዊሮስ ፡ ከመ ፡ ይጽሐፍ ፡ በእንተ ፡ ሃይማኖት ፡ ርትዕት ፡ በእዴ
ሁ ፡ ዝክረ ፡ ሥላሴ ፡ ወይበል ፡ ውስቴታ ፡ አአምን ፡ በአብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅ
ዱስ ፡ ዕሩይ ፡ ምስለ ፡ አሐቲ ፡ መለኮቱ ፡ ዘእንበለ ፡ ፍልጠት ፡ ወኢውላጤ ። ንሰብሖ ፡
ኪያሃ ፡ ወንሰግድ ፡ ላቲ ፡ ለተዋሕዶቱ ። አብኒ ፡ ውእቱ ፡ አብ ፡ ወወልድኒ[4] ፡ ውእቱ ፡
ወልድ ፡ ወመንፈስ ፡ ቅዱስኒ ፡ ውእቱ ፡ ወመንፈስ[5] ፡ ቅዱስ ፡ በማእሰረ ፡ ጽምረት ፡ ም
ስለ ፡ አብ ። ወወእቱ ፡ ፍጹሜ ፡ ሥላሴ ፡ ፫ህላዌ ፡ ለ*ሥሉስ ፡ ለዝሉፉ ፡ ነባሪ ፡ ዘእንበለ ፡
ሕጸት ፡ እስከ ፡ ለዓለም ።

ወሶበ ፡ ርእየ ፡ ብስጣስዮስ ፡ የውሀቶ ፡ ለኖላዊ ፡ ዘየኀሥሥ ፡ በኵሉ ፡ መዋዕል ፡
በግዐ ፡ ዘተሀጕለ ፡ ዘመሰጠ ፡ ዝእብ ፡ ዘውእቱ ፡ ብስጣስዮስ ፡ ሰገደ ፡ ቅድመ ፡ እግዚ
አብሔር ፡ በእንተ ፡ ዘአእመረ ፡ እምኔሁ ፡ ጥዩቀ ፡ ሃይማኖተ[6] ፡ ቤተ ፡ ክርስቲያን ፡ ወሰ

1. A B ወአውገዙ ፡ — 2. A *om.* ዘሐለየ ፡ ... ወለኵሉ ፡ — 3. A ኬልቄዶንያ ፡ — 4. A አብኒ ፡ ወወልድ ፡ — 5. A *om.* ወ. — 6. A B ሃይማኖት ፡

good leader. And he wrote with his hand the creed that is orthodox and repudiated the council of Chalcedon. And * he confessed the faith of the Savior, and confessed the holy and unique Trinity, and the creed of the three hundred and eighteen reverend fathers, full of the Holy Spirit, who assembled in Nicaea, and he[1] repudiated the errors that existed and every one that devised evil against the faith and every one that should thenceforth accept the council of Chalcedon.

And Severus drew near unto him to write with his own hand concerning the true faith the mention of the Trinity, and to say therein, « I believe in the Father and the Son and the Holy Spirit, equal, with one divinity, without division and without change; him[2] let us worship and *him* we do adore, even his oneness. He is Father, he is Father and Son, he is Son and Holy Spirit, and the Holy Spirit is in the bond of union with the Father. And there is perfection of Trinity, three substances belonging to * the Triune forever, abiding without decrease always. »

And when Anastasius saw the gentleness of the shepherd that ever seeks the flock that is lost, that the wolf, which is Anastasius, tears, he worshipped before the Lord, because he had learned from him the exact faith of the

1. Mss., they. — 2. Lit., her.

ሢሮስሰ ፡ ተፈሥሐ ፡ ፈድፋደ ፡ በእንተ ፡ ዘተመይጠት ፡ ነፍስ ፡ እንተ ፡ ተሀጕለት ፡ ኀ
በ ፡ ዓፀድ ፡ ምዕረ ፡ ዳግመ ። ወብስጣስዮስሰ ፡ ሰአሎ ፡ ለቅዱስ ፡ ሳዊሮስ ፡ ከመ ፡ ይን
ሥኦ ፡ ምስሌሁ ፡ ኀበ ፡ ሀገረ ፡ ቍስጥንጥንያ ፡ አብ ፡ ሳዊሮስ ፡ ይቤሎ ፡ ኢይትከሀለኒ ፡
እስመ ፡ ንጉሥ ፡ ኢጸውዐ ፡ ካልአ ፡ ዘእንበሌየ ። ወይቤሎ ፡ አብ ፡ ብስጣስዮስ ፡ አማ
5 ን ፡ ትቤ ፡ እስመ ፡ ዘአዘዘከ ፡ ቦቱ ፡ ንጉሥ ፡ ኢይደሉ ፡ ከመ ፡ ትግበር ፡ ካልአ ፡ ዘእንበ
ሌሁ[1] ። ወበጊዜሃ ፡ ገብአ ፡ ብስጣስዮስ ፡ ኀበ ፡ ሀገ*ሩ ፡ እንዘ ፡ ይሴብሖ ፡ ለእግዚአብሔ
ስ ፡ ከመ ፡ ኀፅው ፡ ዘኮነ ፡ መጋቤሃ ፡ ለንግሥተ ፡ ኢትዮጵያ ፡ ዘተራከበ ፡ ምስለ ፡ ፊልጶ
ስ ፡ ረድእ ፡ በውስተ ፡ ፍኖቱ ፡ ወአጥመቆ ፡ ወሖረ ፡ እንዘ ፡ የአኵቶ ፡ ውእቱ ፡ ለእግዚ
አብሔር ። ወኢገብአ ፡ እንከ ፡ ብስጣስዮስ ፡ ውስተ ፡ ዕርፈት ፡ እምድኅረዝ ፡ ፍጹ
10 መ ። ዳእሙ ፡ ይዜከር ፡ ነገሮ ፡ ለሳዊሮስ ፡ ወይሴብዎ ፡ ወውእቱ ፡ ጽኑዕ ፡ ዲቤሁ ።

ወሶቤሃ ፡ ተፈነወ ፡ አብ ፡ ክቡር ፡ ሳዊሮስ ፡ ምስለ ፡ ልኡክ ፡ ዘተፈነወ ፡ ኀቤሁ ።
ወኮነ ፡ መንፈስ ፡ ቅዱስ ፡ ይረድኦ ፡ ሎቱ ፡ ወመልአከ ፡ እግዚአብሔር ፡ ይሴርሕ[2] ፡ ፍኖ
ቶ ፡ እስከ ፡ በጽሐ ፡ ኀበ ፡ ሀገረ ፡ ቍስጥንጥንያ ። ወሶበ ፡ ቦአ ፡ ሳዊሮስ ፡ ኀበ ፡ ሀገር ፡
ምስለ ፡ ልኡክ ፡ ሖሩ ፡ ኀበ ፡ ቤተ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ ወኀደሩ ፡ ኀቤሁ ።
15 ወሶበ ፡ ኮነ ፡ በዕለት ፡ እንተ ፡ በጽሐ ፡ ባቲ ፡ ኀበ ፡ ሀገር ፡ ርእየ ፡ ራእየ ፡ ኮኑ ፡
አይሁድ ፡ ተጋብኡ ፡ ወሊቀ ፡ ክርስቶስ ፡ ውስ*ተ ፡ ማእከሎሙ ፡ ወውእቶሙ ፡ ይጸር *fol. 183, r° a.

1. B ዘእንበለ ፡ — 2. B ይሴብሕ ፡

church. And Severus rejoiced exceedingly because a soul that was lost had now returned again unto the fold. And Anastasius asked the holy Severus to take him with him unto the city of Constantinople, *but* father Severus said unto him: « I am not indeed able, because the king has not summoned any other beside me. » And father Anastasius said to him. « Thou sayest truly; for[1] it is not meet to do other than as the king has commanded thee. » And Anastasius returned straightway unto his city, *glorifying the Lord, as did the eunuch who was treasurer fo the queen of Ethiopia, who met Philip the disciple on his journey, and he baptized him. and he went his way praising the Lord[2]. And Anastasius did not return to blasphemy at all afterward, but he remembered the word of Severus and heeded it and it was strong upon him. *fol. 182, v° b.

Then the reverend father Severus was sent on his way with the messenger who was sent unto him, and the Holy Spirit helped him and the angel of the Lord prospered his way until he came unto the city of Constantinople. And when Severus entered into the city with the messenger, they went unto the house of Paulus the chief of the præfects and abode with him.

And on the day on which he entered into the city, he saw a vision: the Jews were gathered together and the master Christ in * the midst of them. *fol. 183

1. Or, that. — 2. Acts 8: 27-39.

ፉ ፡ ዲቤሁ ፡ ወካልኣን ፡ ይብሉ ፡ እስመ ፡ ዘወለደቶ ፡ ማርያም ፡ ሰብእ ፡ ወካልኣን ፡ ይቤሉ ፡ እስመ ፡ ትስብእቱ ፡ ተፈልጠ ፡ በጊዜ ፡ ሕማማት ፡ ወሞት[1] ፡ ወስቅለት ፡ ወካል ኣንሂ ፡ ይቤሉ ፡ እስመ ፡ ሥጋ ፡ ሶበ ፡ ተፈጸመ[2] ፡ ግብሩ ፡ እንተ ፡ ይእቲ ፡ ዕበስት ፡ ፍጥ ረት ፡፡ ወእምገዝ ፡ ይገብእ ፡ ኀቤሃ ፡ መለኮት ፡ ምዕረ ፡ ዳግመ ። ይቤ ፡ ወሶበ ፡ ርኢኩ ፡ ዘንተ ፡ ኵሎ ፡ ርእድኩ ፡ ወኢተክህለኒ ፡ እጽናዕ ፡፡ ወኢተዓገሥኩ ፡ ከመ ፡ እር አዮ ፡ ለእግዚእየ ፡ በማኅበረ[3] ፡ አራዊት ፡ እንዘ ፡ ውእቶሙ ፡ ይጼእልዎ ፡ ወይጸርፉ ፡ ላዕሌሁ ፡፡ ይቤ ፡ ወእንዘ ፡ አነ ፡ ውስተ ፡ ድንጋፄ ፡ ወአነ ፡ እትገኀሥ ፡ እመከን ፡ ውስተ ፡ መከን ፤ ርኢኩ[4] ፡ ካዕበ ፡ በንዋምየ ፡ በአምሳለ ፡ ልኡክ ፡ ዘመጽአ ፡ እምኀ በ ፡ እግዚአብሔር ፡፡ ወሶበ ፡ ቀረብኩ[5] ፡ እምኔሁ ፡ እቤሎ ፡፡ እፎኑ ፡ እትዔገሥ ፡ እን ዘ ፡ ትሬኢ ፡ ዘይትገበር[6] ፡ *ቦቱ ፡ በእግዚእ ፡ ዘንተ ፡ ወይቤለኒ ፡ እምአመ ፡ ተጠመቁ ፡ ቦቱ ፡ እስከ ፡ ዮም ፡ እነብር ፡ ምስሌሁ ፡ እንዘ ፡ እሰደድ ፡ ወአነ ፡ እትጋደል ፡ እስከ ፡ እበጽሕ ፡ ፍትሐ ፡ መዊእ ፡ ወይፈድዮ ፡ ለኵሉ ፡ ዘይኴንኖ[7] ፤ ወእቤሎ ፡ መኑኬ ፡ እሉ ፡ ፀረፍያን ። ወይቤለኒ ፡ ውእቶሙኬ ፡ ንስጡር ፡ ወታድርስ ፡ ወታድስጦስ ፡ ወአንድሬ ስ ፡ ወአናንዮስ ፡ ወእለ ፡ ምስሌሁ ፡፡ ወከነ ፡ ያነጽር ፡ በእዴሁ ፡ በኀበ ፡ ምሥዋዕ ፡ ለ ኵሉ ፡ ፩እምኔሆሙ ፡ ወያርእየኒ ፡ ኪያሁ ፡ ወኮንኩ ፡ ድንጉፀ ፡ ምስለ ፡ ሐዊሮትየ ፡ ወ ተግኅሦትየ ፡ እመከን ፡ ኀበ ፡ መከን ፡፡ ወኮኑ ፡ እሉሰ ፡ እለ ፡ ርኢክዎሙ ፡ ጥቡዓን ፡

1. B ወምንት ፡ — 2. B ፈጸመ ፡ — 3. B በማኅበር ፡ — 4. A ወርኢኩ ፡ — 5. B ቀርብኩ ፡ — 6. A *om.* ዘ. — 7. A ዘይኰንኖ ፡

and they were blaspheming against him, and some were saying that he whom Mary bore was a man, and others were saying that his human nature was taken away at the time of the passion and death and crucifixion, and others also were saying that when his work was finished, then the divine nature returned again unto the flesh, which is a weak creature[1]. *And* he said, « And when I saw all this, I trembled and was not able to remain and I *could* not bear to see my lord in the assembly of beasts, while they were reviling and blaspheming him. » *And* he said, « And while I was in this terror, and was fleeing from place to place, I saw again in my sleep one in the likeness of a messenger that came from the Lord. And when I drew near unto him, I said unto him, How can I endure this which as thou seest is being done * unto the Lord? And he said unto me, From the time that I was baptized into him unto this day, I have remained with him while I have been persecuted, and I contend until I attain the judgment of victory. And he will repay every one that condemns him. And I said to him, Who then are these blasphemers? And he said to me, These then are Nestorius and Theodore and Theodoret[2] and Andreas and Ananias and those with him. And he pointed with his hand unto the sacrifice for every one of them, and he made me to see him; and I was terrified with my going and my fleeing from place

1. Text is obscure. — 2. Mss., Tadestos.

ዲበ ፡ ዕርፈት ፡ ወውእቶሙ ፡ ወኵሎሙ ፡ እለ ፡ ምስሌሆሙ ። ወአጽንነ ፡ እግዚእ ፡
ገጾ ፡ ኀቤየ ፡ ወኀበ ፡ ዝኩ ፡ ዘርኢክዎ ፡ አነ ፡ በአምሳለ ፡ ላእክ ፡፡ ወኮነ ፡ ይበርህ ፡
ፈድፋደ ፡፡ ወይቤ ፡ ትትዔገ*ሥዎ ፡ ላዕለ ፡ እሉ ፡ ማህጐላነ[1] ፡ ዚአየ ፡ ካዕበ ። ደቂቀ ፡ * fol. 1.., v° a.
እስራኤል ፡ ቀዲሙ ፡ ሰቀሉኒ ፡ አርዮስ ፡ ሠጠጠ ፡ ልብስየ ፡፡ ወናሁ ፡ ዝውእቱ ፡ ይእ
5 ዜኒ ፡ ይመልክ ፡ ላዕሌየ ፡ በውስተ ፡ ማኅበረ ፡ ኬልቄዶን ። ወኮነ ፡ ይነግረነ ፡ ወያጸ
ንዐነ ፡ ወይብለነ[2] ፡ አይድዑ ፡ ወኢትፍርሁ ፡፡ እስመ ፡ አነ ፡ እሄሉ ፡ ምስሌክሙ ፡ ወ
ኢይክል ፡ ፩ሂ ፡ ከመ ፡ ያኅስም ፡ ዲቤክሙ ፡ ይቤ ፡ ሳዊሮስ ፡ ወአንሰ ፡ እምነገሩ ፡
ወተአምራቲሁ ፡ እንተ ፡ ርኢክዎ ፡ ወአእመርኩ ፡ ከመ ፡ ዘርኢክዎ ፡ በአምሳለ ፡ ላእከ ፡
እግዚእ ፡ ከመ ፡ ውእቱ ፡ ጴጥሮስ ፡ ሰማዕት ፡ በከመ ፡ ነጊሮቱ ፡ ለስሙ ፡፡ ወሶበ ፡ ተን
10 ሣእኩ ፡ ወነቃህኩ ፡ በሳኒታ ፡ ጸውዑ ፡ ሐበይት ፡ ክቡራን ፡ ኀበ ፡ ዐፀድ ፡፡ ወሶበ ፡ ቦእ
ኩ ፡ ርኢኩ ፡ ፩ነቢሮ ፡ ወውእቱ ፡ ዮልያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ወሶበ ፡ ርእዮ ፡ ለሳዊሮ
ስ ፡ ይቤሎ ፡ አንሰ ፡ ነበርኩ ፡ እንዘ ፡ እፈቅድ ፡ እርአይ ፡ ብርሃነ ፡ ገጽከ ፡፡ ወይእ
*ዜኒ ፡ ተፈጸመ ፡ ፈቃድየ ፡ በነዐሮትየ ፡ ኪያከ ፡ ኦሳዊሮስ ፡ ዘታፈቅሮ ፡ ነፍስየ ፡ አማ * fol. 183, v° b.
ን ፡ እስመ ፡ ተአተተ ፡ እምልብየ ፡ ኵሉ ፡ ሕሊና ፡ መናፍቃን ፡ በነፅሮትየ ፡ ገጸከ ፡
15 ኦሳዊሮስ ፡ አንተ ፡ ብእሴ ፡ ፍትወት ፡ ከመ ፡ ዳንኤል ፡ ዝንቱ ፡ ዘይዘሩ ፡ ምክረ ፡ ከለዳ
ውያን ፡ በትሩፋቲሁ ፡ ወአንሀለ ፡ ወቀተሎሙ ፡ ለካህናተ ፡ ከይሲ ፡ ወሠረዎሙ[3] ፡

1. A B ማኅጐለነ ፡ — 2. B ወይብለኒ ፡ — 3. B ወሰርዎሙ ፡

to place. And they whom I saw were constant in blasphemy, both they and all that were with them. And the Lord turned his face toward me and toward him whom I beheld in the likeness of a servant, and it shone exceedingly. And he said, Will ye endure * these that destroy me a second time? Of old the children of Israel crucified me, *and* Arius has divided my garments. And behold he it is now that prevails over me in the council of Chalcedon. And he spoke to us and strengthened us, and he said unto us, Speak and fear not, for I am with you, and behold no one shall be able to harm you[1]. » *And* Severus said, « But from his words and his tokens which I saw, I knew that he whom I saw in the likeness of a servant of the Lord was Peter the martyr by name. * fol. 183, v° a.

« And when I arose and awoke, on the next day the honored præfects summoned me to the court. And when I entered in I saw one sitting, and it was Julianus the bishop. » And when he saw Severus he said to him, « I have stedfastly desired to see the light of thy countenance. And now * that I behold thee, O Severus, thou whom my soul loves in truth, my desire is fulfilled. For when I beheld thy face, O Severus, every heretical thought was taken from my heart, thou long-desired man, like unto Daniel, who brought to naught the counsel of the Chaldaeans, and destroyed and slew the priests of the * fol. 183, v° b.

1. Acts 18 : 9, 10.

ለገነውቱ ፡ ወአርአየ ፡ አሚኖቶ ፡ በመዊእ ። ወሶቤሃ ፡ ሰገዱ ፡ ሎቱ ፡ አናብስት ፡ ወ
ተወለጠ ፡ ግዕዘሙ ፡ ኀበ ፡ ይዋሄ ። ወሶቤሃ ፡ ሰገደ ፡ ንጉሥ ፡ ለዘሞአ ፡ በዝ ፡ ገድል ፡
ወአምነ ፡ ወይቤ ፡ አልቦ ፡ አምላክ ፡ ዘእንበለ ፡ አምላከ ፡ ዳንኤል ። ወአንተኒ ፡ ካዕበ ፡
አሳዊሮስ ፡ ዳንኤል ፡ ሐዲስ ፡ ነዓ ፡ ኀቤነ ፡ ወዘርዝር ፡ ምክሮሙ ፡ ለከነአናውያን ፡
ሐዲሳን ፡ ወአንህል ፡ ልዕልናሆሙ ፡ ወአማስን ፡ ገነውተ ፡ ከይሲ ፡ እለ ፡ ተጋብኡ ፡ 5
(fol. 184, r° a.) በኬልቄዶን ፡ ወለኵሉ ፡ ዘአርድአ ፡ ቃላቲሆሙ ፡ እስመ ፡ ከነአናውያን ፡ ይት*ቀነዩ ፡
ለእብን ፡ ዘአልቦቱ ፡ ንባብ ፡ ወዝማኅበር[1] ፡ ንኪር ፡ ያመልኩ ፡ ለብእሲ ፡ ዘእንበለ ፡
ኀይል ። እስመ ፡ እሙንቱ ፡ ከፈልዎ ፡ ለአማኑኤል ፡ ለ፪ግዕዝ ፡ ወ፪ህላዌ ። ከነአናውያ
ን ፡ ነበሩ ፡ እንዘ ፡ ያመልኩ ፡ ለከይሲ ፡ ቀታሊ ። ወዝኒ ፡ ማኅበረ ፡ ንኪር ፡ ጽሙማን ፡
ያመልኩ ፡ ለሰይጣን ፡ ዘውእቱ ፡ አቡሆሙ ፡ ለአክይስት ፡ ማህጐሊ ፡ ወወለጡ ፡ ስብሐ 10
ቶሙ ፡ ለኃሣር ፡ ወሰገዱ ፡ ለፍጡር ፡ ህየንተ ፡ ፈጣሪ ። ወእምይእዜሰ ፡ አሳዊሮስ[2] ፡
ፍጽም ፡ አፉሆሙ ፡ ለእላንቱ ፡ አናብስት ፡ ማህጐልያን ፡ በላዕያን[3] ፡ ሥጋ ፡ በቃላቲከ ፡
መንፈሳዊት ። ለይትፈሣሕ ፡ ዕረፍተ[4] ፡ ንባብከ ፡ ወይሰማዕ[5] ፡ እምኔከ ፡ ዕረፍት[4] ፡ ምዑ
ዝ ፡ ወእብል ፡ አነኒ ፡ ካዕበ ፡ ይኩን ፡ ሊተ ፡ አእኁየ ፡ ረድኤተ ፡ ስምከ ፡ ቅብዐ ፡ ዕረ
ፍት[4] ፡ ዘተሰውጠ ። በአማን ፡ ሶበ ፡ ርኢኩከ ፡ አሳዊሮስ ፡ አስተርአየ ፡ ሊተ ፡ ርትዕ ፡ 15

1. A B ወዝማኅበረ ፡ — 2. A *om.* ኦ. — 3. A በላዕያን ፡ — 4. A ዕፍረት ፡ — 5. A B ወይሰማዕ ፡

dragon, and rooted out[1] his ministers, and shewed his faith in conquering[2]. And afterward the lions worshipped him, and their nature was changed to gentleness. And afterward the king whom he had conquered in this conflict, worshipped and believed and said, There is no god but the God of Daniel. And thou too likewise, O Severus, *thou* new Daniel, come unto us, and scatter the counsel of the new Canaanites[3] and destroy their pride and consume the ministers of the dragon, who assembled in Chalcedon, and everyone who helped their words. For the Canaanites[3] served * a dumb stone, and this perverse council worshipped a man without might, for they divided Immanuel into two natures and two substances. The Canaanites[3] persisted in worshipping a deadly dragon, and this strange council of deaf men worshipped Satan who is the deadly father of dragons, and changed their glory for shame, and worshipped the creature instead of the creator[4]. But now, O Severus, stop the mouth of those deadly flesh-eating lions with thy spiritual words. Hail to thy refreshing speech[5], and may sweet refreshing[6] be heard from thee; and again I say, may the help of thy name be to me, O my brother, refreshing oil that is poured out. Of a truth, when I saw thee, O Severus, truth appeared unto me from the east, and the darkness, which is * the council of the heretics, departed when the day of the Christians reached

(fol. 184, r° a.) (* fol. 184, r° b.)

1. B, the root of, for rooted out. — 2. Bel 28. — 3. The Chaldaeans are meant. — 4. Rom. 1 : 25. — 5. A, the ointment of thy speech. — 6. A, ointment.

እምሥራቅ ፡ ወተአተተ ፡ ጽልመት[1] ፡ አንተ ፡ ይ*እቲ ፡ ማኅበረ ፡ ዕልዋን ፡ ሰበ ፡ በጽሐ ፡ * fol. 1.. r° b.
ኀቤሃ ፡ ዕለተ ፡ ክርስቲያን ። አንተ ፡ አዕቅ ፡ ሠናይ ፡ አንተ ፡ በትር ፡ ዘሠረፀ ፡ እምሥ
ርወ ፡ አርቶዶክሳዊት ፡ እንተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ። አንተ ፡ ቀጥቃጤ ፡ አር
እስተ ፡ ዕልዋን ፡ አስተርአይከ ፡ ኦሳዊሮስ ፡ እምሥራቅ ፡ ወሰደድኮሙ ፡ ለኵሎሙ ፡ መ
5 ናፍቃን ፡ እምዓለም ። ለእመ ፡ ኮነ ፡ ጸንዐ ፡ ፍልስጥኤማዊ[2] ፡ ናሁ ፡ ሞአ ፡ ዳዊት ፡ በ፫
አእባን ፡ ወለእመ ፡ ኮነ ፡ ማኅበረ ፡ መናፍቃን ፡ ብዙኀ ፡ አንተ ፡ ትመውእ ፡ በ፬ወንጌ
ላት ፡ ወዘተ ፡ ቀኖናተ[3] ፡ አበዊነ ፡ ቅዱሳን ። ይቤ ፡ እግዚአብሔር ፡ ለይኩን ፡ ብርሃን ፡
ወኮነ ፡ ብርሃነ ፡ አብርሀ ፡ ዓለመ ፡ ወዝንቱ ፡ ሳዊሮስ ፡ ናሁ[4] ፡ አብርሀ[5] ፡ ለነ ፡ እምሥራ
ቅ ፡ ኢተምህረ ፡ ኀይለ ፡ ዘፀብእ ፡ ወውእቶሙሰ ፡ ምሁራን ፡ ውስቴቱ ። ወኢያእም
10 ር ፡ ሳዊሮስ ፡ ተቃውሞቶሙ ፡ ለመናፍቃን ፡ ወውእቱሰ ፡ ዘተምህረ ፡ ወንጌላተ ፡ አእ
መረ ፡ ወጸረ ፡ *ንዋየ ፡ ዘፀብእ ፡ እንተ ፡ ውእቶን ፡ ቀኖናት[6] ፡ አበዊነ ፡ ዛቲ ፡ እንተ ፡ * fol. 184, v° a.
ባቲ ፡ የሀጉል ፡ ለኵሉ ፡ ዘይትቃወም[7] ፡ ሥነ ፡ እግዚአብሔር ፡ እንተ ፡ ይእቲ ፡ ቤተ ፡
ክርስቲያን ። ዘንተ ፡ ኵሎ ፡ ተናገረ ፡ ዮልያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ለአብ ፡ ሳዊሮስ ፡
ዝንቱ ፡ ቃለ[8] ፡ በግዕ ፡ ለኖላዊ ፡ ዝንቱ ፡ ቃል ፡ ለኃሣሤ ፡ ርትዕት ፡ ፍኖት[9] ፡ ለመራ
15 ሒ[10] ፡ ኀበ ፡ ፍኖት ፡ ይቤሎ ፡ አብ ፡ ሳዊሮስ ፡ ኢይትአኰት ፡ ብእሲ[11] ፡ ፈድፋደ ፡ እም
ይኄሥር ፡ ውእቱ ፡ ወኮነ ፡ ኵሉ ፡ አሐዱ ፡ እምኔሆሙ ፡ ያከብር ፡ ክልአ ፡ ወይዌድ

1. A እምጽልምት ፡ — 2. B ፍልስጥኤም ፡ — 3. A ቀኖት ፡ — 4. A *om.* — 5. A *add.* ዓለመ ፡ — 6. A ቀኖተ ፡ — 7. A ዘይትቃወሞ ፡ — 8. A B ቃል ፡ — 9. A B ፍኖተ ፡ — 10. A B *om.* ለ. — 11. A ብእሴ ፡

it. Thou art the goodly branch, the shoot that springs from the orthodox root, which is the church. From the east thou hast revealed the bruising of the heads of the heretics, O Severus, and thou hast driven from the world all the schismatics. Although the Philistine was strong, David conquered him with three stones, and although the council of apostates is numerous, thou shalt overcome it with the four gospels and the canons of our holy fathers. The Lord said, Let there be light, and there was light[1]; he lightened the world, and this Severus has brought us light from the east. He was not taught the might of battle, but *his enemies* were taught in it; and Severus knows not how to withstand the apostates, but he that is instructed in the gospels knows, and carries * weapons of warfare, which are the canons of our fathers, wherewith he will destroy everyone that opposes the ordinance of God, which is the church. » All this Julianus the bishop said to father Severus. This was the voice of the sheep to the shepherd, the voice of a seeker of the right way to the guide unto the way. Father Severus says unto him, « Let not a man be praised overmuch if he be lowly, (now every

* fol. 184, v° a.

1. Gen. 1 : 3.

ሶ ፡ ወኢከመ ፡ ምንት ፡ በኀቤየ ፡ ውዳሴ ፡ ዘይቤ ፡ ኵሉ ፡ አሐዱ ፡ እምኔሆሙ ፡ ለካ
ልኡ ።

ወከነ ፡ ውእቱ ፡ ዕለተ ፡ ቀዳሚት ፡ ሰንበት ፡፡ ወኮነ ፡ በሳኒታ ፡ በእኁድ ፡ ተጋብ
ኡ ፡ ሕዝበ ፡ ክርስቲያን ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ዘሰማዕት ፡ አባ ፡ ሮምያኖስ ። ወደ
ቂቁ ፡ ሰማዕታት ፡፡ ወእ*ንዘ ፡ ጉቡአን ፡ እሙንቱ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእግዚ 5
አብሔር ፡ በጊዜ ፡ ዘይቤሉ ፡ ቦቱ ፡ ቅዳሴሁ ፡ ለሥሉስ ፡ ቅዱስ ፡፡ ወበጽሐ[1] ፡ ኀቤሆሙ ፡
ወልደ ፡ ሰይጣን ፡ ዘውእቱ ፡ መቅዶንዮስ ፡ ምስለ ፡ አስፍጦቱ ፡ ወአገብሮቱ ፡ ወኑፋቄ
ሁ ፡ ወአምጽአ ፡ ላዕሌሆሙ ፡ ሰብአ[2] ፡ እኩያን ፡፡ ወረሰዮሙ ፡ ይቁሙ ፡ ኀበ ፡ አንቀጸ ፡
ቤተ ፡ ክርስቲያን ፡ ዘምስለ ፡ አስይፍቲሆሙ ፡ ወአብትሪሆሙ ፡ ወይትበሀሉ[3] ፡ በበይና
ቲሆሙ ፡ ንዑ ፡ ትርአይዎሙ ፡ ለእሉ ፡ ረሲዓን ፡ ሕጉላን ፡፡ ዘከመ ፡ እፎ ፡ ቦኡ ፡ ኀበ 10
ዝ ፡ መካን ፡ ቅዱስ ፡ ወአርኰስዎ ፡ ወፈቀዱ ፡ ዘንተ ፡ ነገረ ፡ ለሐከከ ፡ ሰብእ ፡ ወለኵ
ሉ ፡ ዘሀሎ ፡ ውስተ ፡ ሀገር ፡ በእንቲአሆሙ ፡ ዘውእቶሙ ፡ ለእሉ ፡ ምእመናን ፡ እስከ ፡
ይፌጽም ፡ መቅዶንዮስ ፡ እስመ ፡ ውእቱ ፡ ኮነ ፡ ወጠነ ፡ ዘንተ ፡ ሀከከ[4] ።

ወይእዜኒ ፡ ኢየኀድግ ፡ ዘእንበለ ፡ እዘክር ፡ ጽልሑተ ፡ ግብሮ ፡ *ለዝ ፡ ዐላዊ ፡ ዘገ
ብረ ፡ ለቅዱሳን ፡ ወጻማ ፡ ዘረከቦሙ ፡ እምኔሁ ፡ በከመ ፡ እግዚአብሔር ፡ ቃል ፡ ዘተሰ 15
ብአ ፡ ተወከፈ ፡ ድካመ ፡ በሥጋሁ ፡ በእንቲአነ ፡ ከማሁ ፡ ረከቦሙ ፡ ለክርስቲያን ፡ በ

* fol. 184, v° b. — * fol. 185, r° a.

1. A *om.* ወ. — 2. A ሰብእ ፡ — 3. B ወይትበሀል ፡ — 4. A መጠነ ፡ ዝንተ ፡ ሀከከ ፡

one of them was praising the other and lauding him), and as naught to me is the praise which every one of them speaks to his neighbor. »

And it was the first[1] sabbath; and on the next day, the first day of the week, the multitude of the Christians assembled in the church of the martyr father Romanus and his children the martyrs. And when * they were assembled in the church of the Lord at the time that they were saying the service to the Holy Trinity there came unto them the son of Satan, which is Macedonius, with his deceit and his violence and his hypocrisy, and brought evil men against them on every side, and made them to stand at the door of the church with their swords and staves, and they said one to another, « Come! See these accursed lost ones, how they have come in unto this holy place and defiled it! » Now they desired this thing, even a tumult of the people and of every one that was in the city, on account of these believers, until Macedonius should make an end, for he had started the tumult.

And now I will not fail to make mention of the wickedness of the deed * of this heretic which he did unto the saints, and the distress that overtook them from him. As the Lord, the Word that was made man, endured

* fol. 184, v° b. — * fol. 185, r° a.

1. I. e., the Jewish.

ውእቱ ፡ ዕለት ፡ ግብር ፡ ዐቢይ ። ወኮኑ ፡ ይጸርሑ ፡ ኵሎሙ ፡ በቃል ፡ መፍርህ ፡ ወረ
ዓድ ፡ እንዘ ፡ ይብሉ ፡ አዘተሰቅለ ፡ በእንቲአነ ፡ መሐረነ ። አዘሐመ ፡ በእንቲአነ ፡ መሐ
ረነ ፡፡ አዘሞተ ፡ በእንቲአነ ፡ ወሞአ ፡ ለሞት ፡ ወተንሥአ ፡ እሙታን ፡ በሣልስት ፡ ዕለ
ት ፡ መሐረነ ፡፡ ወምስለ ፡ ኵሉ ፡ ዘበጽሖሙ ፡ በውእቱ ፡ ዕለት ፡ እምኵነኔ ፡ እንተ ፡
ረከቦሙ ፡ ኢያጽርዐ ፡ እምሰብሖ ፡ ወአእኵቶ ፡ ለመድኅን ፡፡ ወእምድኅረ ፡ ዝንቱ ፡
አውጽእዎሙ ፡ እምቤተ ፡ ክርስቲያን ፡ ወአስተጋብእዎሙ ፡ ውስተ ፡ መካን ፡ ጽልመ
ት ፡ ዘእቱት ፡ እምቤተ ፡ ክርስቲያን ፡፡ ወኮኑ[1] ፡ ይብሉ ፡ በእንተ ፡ ኵሉ ፡ ዘይበጽሖሙ ፡
አኰ * ቴተ ፡ ወይብሉ ፡ ዛቲ ፡ ለነ ፡ ምሕረት ፡፡

* fol. 1[8] r° b.

ወሶበ ፡ አእመሩ ፡ መኳንንት ፡ ዘመንግሥት ፡ ግብሮሙ ፡ ለእሉ ፡ ክርስቲያን ፡ መ
ሀርዎሙ ፡ ወአጠየቅዎ[2] ፡ ለንጉሥ ፡ ብስጣስዮስ ፡ ዘረከቦሙ ፡ ወበጊዜሃ ፡ አዘዘ ፡
ለአርኅቦ ፡ በእንቲአሆሙ ፡ እመዋቅሕት ፡ ዘነበሩ ፡ ውስቴቱ ፡ ዘእንበለ ፡ ትእዛዙ ፡፡ ወ
ረከቦሙ[3] ፡ በዝንቱ ፡ ምክንያት ፡ ላዕለ ፡ መቅዶንዮስ ፡ ዘስዩም ፡ ኤጲስ ፡ ቆጶስ ፡፡ ወአ
ኮ ፡ ውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ ኢኮነ ፡ ውእቱሰ ፡ ኤጲስ ፡ ቆጶስ ፡ ዳእሙ ፡ ጕሕላዊ ።
ወፈቀደ ፡ ከመ ፡ ይስድዶ ፡ እምቤተ ፡ ክርስቲያን ፡ በይእቲ ፡ ሰዓት ፡ ወኢደፈረ ፡ ዲ
በ ፡ ዝንቱ ፡ አላ ፡ እምድኅረ ፡ ጉባኤ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወመነኮሳት[4] ። ወይቤ ፡ ኢይ
ደልወኒ ፡ ለተቃውሞ ፡ ሕገ ፡ ቤተ ፡ ክርስቲያን ፡ ወኢኮነ ፡ ድልወትየ ፡፡ ወለእመ ፡ ከ

1. A ኮነ ፡ — 2. B ወአጠየቅዎሙ ፡ — 3. A ወረከብዎ ፡ — 4. A *om.* ወ.

distress in his flesh for us, so did a great deed befall the Christians that day. And they were all crying with a fearful voice and with trembling saying. « O thou that wast crucified for us, have mercy upon us. O thou that didst suffer for us, have mercy upon us. O thou that didst die for us and didst conquer death and rise from the dead the third day, have mercy upon us. » And with all that befell them of suffering that day, they did not cease glorifying and praising the Savior. And after this they brought them forth from the church and gathered them in a dark place distant from the church. And because of all that befell them they gave thanks * and said, « This is mercy to us. »

* fol. 18: r° b.

And when the præfects of the kingdom knew what was done unto these Christians, they had pity on them and told the king Anastasius what had befallen them. And straightway he gave orders to release them from the prison wherein they were without his order. And he found them in this snare, because of Macedonius, who was called a bishop and was not a bishop; he was not a bishop but a robber. And he desired to cast him out of the church straightway, and he dared not *do* this save after a council of bishops and monks, and he said, « It does not become me to oppose the ordinance of the church, and I am not worthy. And though I am king,

ንኩ ፡ ንጉሥ ፡ እሰድዶ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘእንበለ ፡ ጉባኤ ፡ ዳእሙ ፡ ንስክ ፡ ግብ
ሮ ፡ ለእግዚአብሔር ፨

* fol. 185, vº a. *ወሶበ ፡ ርእየ ፡ ዮልያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ወኤጲስ ፡ ቆጶስ ፡ ዘቂልቅያ ፡ ወመርያኖ
ስ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘአንጾኪያ ፡ ወኢሳይያስ ፡ ኤጲስ[1] ፡ ቆጶስ ፡ ዘአፍሪቅያ ፡ ወኵሎ
ሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ በጽሑ ፡ ምስለ ፡ ሳዊሮስ ፡ መነኮስ ፡ እሉ ፡ ኵሎሙ ፡ ኮኑ ፡ 5
ጉቡኣነ[2] ፡ ውስተ ፡ ሀገረ ፡ ንጉሥ ፡ ወኮኑ ፡ ሐበይት[3] ፡ ይትኃሠሡ ፡ እምኔሆሙ ፡ ትእዛ
ዛተ ፡ ሃይማኖት ።

ወኮነ ፡ አሐዱ ፡ እምኤጲስ ፡ ቆጶሳት ፡ ይፈቅድ ፡ ከመ ፡ ይትባሕተው ፡ ምስለ ፡ ን
ጉሥ ፡ ከመ ፡ ያጠይቆ ፡ ጻሕቆ ፡ ዘበእንተ ፡ ፈላጥያን ፡ ዘውእቱ ፡ መቅዶንዮስ ፡ ወአብያ
ጺሁ ፡ ወሳዊሮስ ፡ ወእለ ፡ ምስሌሁ ፡ ኀደጎሙ ፡ ውስተ ፡ ቍጽር[4] ፡ ወአጠየቀ ፡ ግብሮ ። 10

ወኮነ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ ረሰዮ ፡ ውስተ ፡ ቤቱ ፡ ለሳዊሮስ ፡ ከመ ፡ ኢ
ያስተርኢ ፡ ለመኑሂ ፡ እስከ ፡ ሶበ ፡ ይትዐወቅ ፡ ዘይከውን ፡ እምኅበ ፡ ዐበይት ፡ ወነገ
* fol. 185, vº b. ሥት ፡ በእንተዝ ፡ ግብር ፨ ወፈቀዱ ፡ ኤጲስ ፡ ቆጶሳት ፡ *ተጋብኦ ፡ ምስለ ፡ መቅዶንዮ
ስ ፡ ከመ ፡ ይርአዩ ፡ በእንተዝ ፡ ሁከት[5] ፡ ለእመቦ ፡ ከመ ፡ ይጠይቅዎ ፡ ወያእትቱ ፡ ክሕ
ደ ፡ ዘአንበርዎ ፡ መናፍቃን ፡ ወስተ ፡ ማእከሎሙ ፡ ለክርስቲያን ፡ ከመ ፡ ኢይትከዐው[6] ፡ 15
በማእከሌሆሙ ፡ ደም ፡ ወኢይኩን[7] ፡ ማእከሎሙ ፡ ሁከከ ፡ ዳእሙ ፡ ይኩኑ ፡ ክልኤሆ
ሙ ፡ ውስተ ፡ አሐቲ ፡ ሃይማኖት ፡ ወያመክሩ ፡ ቀኖና ፡ ነገሮሙ ፡ ወይትከሠት ፡ ቃላ

1. B ወኤጲስ ፡ — 2. A ጉቡኣን ፡ — 3. A ዐበይት ፡ — 4. A B ቅጽር ፡ — 5. A B ሁከተ ፡ — 6. A ኢይትክዐዉ ፡ — 7. B ወኢይከውን ፡

shall I cast out a bishop without a council? But let us accuse *him* of his deed before the Lord. »

* fol. 185, vº a. * And when Julianus the bishop saw, and the bishop of Cilicia, and Marianus the bishop of Antioch, and Isaiah the bishop of Africa, and all the bishops that came with Severus the monk, they were all assembled in the city of the king, and the præfects inquired of them the ordinances of the faith.

And one of the bishops desired to be alone with the king that he might tell him his desire about the parties, that is Macedonius and his associates and Severus and those with him. *And* he left them by stealth and told his matter.

And Paulus the chief of the præfects had placed Severus in his house, that he might not be seen of anyone until it should be known among the chief men what was to be *done* about this matter. And the bishops desired
* fol. 185, vº b. * to meet with Macedonius that they might see about this disturbance, if so be they might inquire into it and put away the heresy that the heretics had caused to dwell in the midst of the Christians, that blood might not be shed in the midst of them, and there might not be disturbance among them, but both of them might be of one faith, and might inquire into the canon of their matter, and the voices of the Christians as to the faith might be revealed

ተ ፡ ክርስቲያን ፡ ዘለሃይማኖት ፨ ወይጠይቁ ፡ እምኔሆሙ ፡ ዘንተ ፡ ወከመዝ ፡ ተጋብ
ኡ ፡ ውስተ ፡ መከን ፡ ዘይደልው ፡ ሎሙ ።

ወሶበ ፡ ነበረ ፡ ብፁዕ ፡ ዮልያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ነጸሮሙ ፡ ለእለ ፡ ሀለዉ ፡ ወኢ
ርእዮ ፡ ሳዊሮስሃ ፡ በውስቴቶሙ[1] ፡ ወተሀውከ ፡ በእንተዝ ፡ ፈድፋደ ፡ ወተከዘ ፡ በእንቲ
5 አሁ ፡ ወኮኑ ፡ ኵሉ ፡ ፩እምኔሆሙ ፡ ስቁል ፡ ልበሙ ፡ በእንተ ፡ ሳዊሮስ ፨ ወኮኑ ፡ ይት
ኃዘብዎ ፡ ለዮልያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ከመ ፡ ውእቱ ፡ ሳዊሮስ ፤ ወከልሑ ፡ ሕዝብ ፡
ወይቤልዎ ፡ ተናገር ፡ *ወኢታርምም ፡ እስመ ፡ ዝንቱ ፡ ውእቱ ፡ መከን ፡ ዘይትከሠት ፡ * fol. 186, r° a.
በውስቴቱ ፡ ጽኑዕ[2] ፡ ወይኤምር ፡ በውስቴቱ[3] ፡ ኀያል ፡ ጽበሶ ፡ ለተቃዋሚ ፡ ጽድቅ ፨
ዝውእቱ ፡ ጊዜ ፡ ዘትመልኅ[4] ፡ ቦቱ ፡ ሰይፊከ ፡ ወትፈጽሞሙ ፡ አፉሆሙ ፡ ለእለ[5] ፡ ይነ
10 ቡ ፡ ዐቢያተ ፡ ላዕለ ፡ እግዚአብሔር ፡ አውፅእ ፡ እብነከ ፡ ዘውእቱ ፡ ቃል ፡ መንፈሳዊ
ት ፡ ዘይወፅእ ፡ እምአፉከ ፨ ወአማስኖ ፡ ለፍልስጥዔማዊ ፡ ዘውእቱ ፡ መቅዶንዮስ ፡ ወአ
መንዝዞ ፡ ወአመዝብሮ ። ኩን ፡ ጽኑዐ ፡ በንባብከ ፡ ወበቀኖናቲከ ፡ ጽኑዕ[6] ፡ ወቅረብ ፡ ኀ
በ ፡ ተጋድሎ ፡ ወተቃወሞሙ ፡ ለኦሪታውያን ፡ እስመ ፡ አንተ ፡ አበ ፡ ሥርዓታት ። ማ
እ[7] ፡ ተቃዋምያኒከ ፡ ወጸግወነ ፡ ለነ ፡ ክፍለ ፡ ምስሌከ ፡ ከመ ፡ ንትመካሕ ፡ ዘበመዊዕ ።
15 ወኮኑ ፡ ይኔጽሩ ፡ ብሕታዌሁ ፡ ለመቅዶንዮስ ፡ ወሰአልዎ ፡ ኵሎሙ[8] ፡ ሰብአ ፡ መን
ግሥት ፡ ለቅዱስ ፡ ዮልያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ከመ ፡ ይ*ፈኑ ፡ መልእክተ ፡ ኀበ ፡ መቅዶ * fol. 186, r° b.

1. B ለውስቴቶሙ ፡ — 2. A ጽኑስ ፡ — 3. A በውስቴታ ፡ — 4. A ዘትመስል ፡ — 5. A ለዕለ ፡ —
6. A ጽናዕ ፡ — 7. A ማእከለ ፡ — 8. A *om.*

and they might learn this from them. And they accordingly assembled in a place that was meet for them.

And when the blessed Julianus the bishop sat down he looked at those that were *there,* and he did not see Severus. And he was exceedingly troubled about this and he was grieved over it, and their hearts were every one of them anxious for Severus, and they thought that Julianus the bishop was Severus. And the people cried aloud and said to him, « Speak * and be not silent, for this is the place wherein the strong one shall be revealed and the mighty one shall show the weakness of him who resists the truth. This is the time when thy sword shall be drawn, and thou shalt stop the mouth of them that speak great things against the Lord. Cast thy stone, which is the spiritual word that goes forth out of thy mouth, and destroy the Philistine, which is Macedonius, and provoke him and overthrow him. Be strong in thy speech and strong in thy canons and draw near unto battle, and rise up against the legalists, for thou art the father of ordinances. Conquer thine adversaries, and grant us a portion with thee, that we may glory in victory. » * fol. 186 r° a.

And they observed that Macedonius held aloof, and all the people of the kingdom asked the holy Julianus the bishop to send * a letter to Macedonius by the hand of the priests. And when they were silent he said to * fol. 1 r° b.

ንዮስ ፡ በእንተ ፡ ማኅበራኒሆሙ ፡ በላዕለ ፡ እደ ፡ ክህናት ፨ ወሶበ ፡ አርመሙ ፡ ይቤሎሙ ፡ አሕዛበ[1] ፡ ጉባኤ ፡ መንግሥተ ፡ ሮምያ ፡ ወኵሎሙ ፡ መኳንንተ[2] ፡ ክርስቲያን ፡ ይትከሀልኑ ፡ ሥጋ ፡ ይንብብ ፡ ዘእንበለ ፡ ርእስ ፡ እስመ ፡ ሥጋሰ ፡ ዘእንበለ ፡ ርእስ ፡ ምውት ፡ ውእቱ ፡ ወአነኒ ፡ ይእዜ ፡ ሥጋ ፨ ወኅሠሥኩ ፡ ርእሰ ፡ ወኢረከብክዎ ፡ ወአነ ፡ እፈቅድ ፡ ኀቤሁ ፡ ወእስእል ፡ አበውናክሙ ፡ ከመ ፡ ተኅሥሡ ፡ ርእሰ[3] ፡ ዘእስርት ፡ በቱ ፡ ኵሉ ፡ ሥጋ ፡ ዘውእቱ[4] ፡ ሳዊሮስ ። ወእምዝ ፡ ይትናገር ፡ ሥጋ ፡ በዕረፍት ፡ ወያቀውም ፡ ሃይማኖተ ፡ አርቶዶክሳዊት ፡ በከመ ፡ ንቡር ፡ ወኢይትሀወክ ። ወሶበ ፡ ሰምዑ ፡ ዘንተ ፡ ነገረ ፡ አእመሩ ፡ ጉቡኣን ፡ እለ[5] ፡ ኢየአምርዎ ፡ ለሳዊሮስ ፡ ከመ ፡ ኢሀሎ ፡ ሳዊሮስ ፡ ወከነ ፡ ማእከለ ፡ ጉቡኣን ፡ ክርስቲያን ፡ ሁከት ፡ ዐቢይ ።

* fol. 186, v° a.

ወእምድኅረዝ ፡ ተናገሩ ፡ መኳንንተ ፡ መንግሥት ፡ በእንተ ፡ ሳዊሮስ ፡ ወአው*ሥአ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ ወይቤ ፡ በማእከሎሙ ፡ እስመ ፡ ሳዊሮስሰ ፡ ሀሎ ፡ ኀቤየ ፡ ወውእቱ ፡ ብእሲ ፡ መነኮስ ፡ ወኢኮነ ፡ ውእቱ ፡ ኤጲስ ፡ ቆጶስ ፡ ወለእመ ፡ ይፈቅድ ፡ እግዚእየ ፡ ንጉሥ ፡ ከመ ፡ አምጽኦ ፡ ወይንበር ፡ ምስለ ፡ ኤጲስ ፡ ቆጶሳት ፡ ምስለ ፡ ፍሥሓ ፡ ወይፈኑኬ ፡ ቃሎ ፡ ኀበ ፡ ጸላእቱ ፡ ምስለ ፡ ርትዕ ፡ ዘበአማን ፡ ወየአዝዞሙ ፡ ለኤጲስ ፡ ቆጶሳት ፡ ከመ ፡ ይጽሐፉ ፡ ኀቤሁ ፡ መጽሐፈ ፡ በእንተዝ ፡ ከመ ፡ ውእቶሙ ፡ ኅቡራን ፡ ምስሌሁ ፡ ወከመ ፡ ኢይፍራህ ፡ ጽልአሙ ፡ ለእለ ፡ ይትቃወምዎ ፡ በነገር ፡ ዘ

1. A B አሕዛብ ፡ — 2. A ክርስቲያን ፡ መኳንንት ፡ — 3. A B ርእስ ፡ — 4. A *om.* — 5. B *om.* እለ ፡ ... ጉቡኣን ፡

them, « People of the synod of the kingdom of Rome, and all the rulers of the Christians, is it possible for the body to speak without the head? For the body without the head is dead. And now I am the body, and I have sought the head, and have not found him, and I have desired him, and I ask your worships to seek the head, in whom all the body is bound together, which is Severus. And then shall the body speak in peace, and he shall establish the orthodox faith as abiding, and it shall not be moved. » And when they heard this word, those who were present, who did not know Severus, knew that he was not Severus, and there was much tumult among the assembled Christians.

* fol. 186, v° a.

And after this the præfects of the kingdom talked of Severus, * and Paulus the chief of the præfects answered and said in the midst of them, « Severus is at my house, and he is a monk and not a bishop. And if my lord the king desires that I bring him and that he sit with the bishops with joy, then let him send his word with true justice unto his enemies and command the bishops to write unto him a letter about this, *saying* that they are in agreement with him, and that he shall not fear the hostility of those who oppose him in anything, whatever and from whomsoever it be. For my lord the king knows

ኮነ ፡ እምዝ ፡ ኮነ ፨ እስመ ፡ እግዚእየ ፡ ንጉሥ ፡ ያአምር ፡ ከመ ፡ ሀለዎ ፡ ጽልእ ፡ ወከ
መ ፡ ተጋብኡ ፡ በእንቲአሁ ፡ ጉባኤ ፡ ዕልዋን ፨ እለ ፡ ይትቃወምዎ ፡ ለክርስቶስ ።

ወሰሚዖ ፡ ንጉሥ ፡ ዘንተ ፡ ነገረ ፡ አዘዘ ፡ ከመ ፡ ይጽሐፍ ፡ በእ*ንቲአሁ ፡ ለሊሁ ፡ (* fol. 186 v° b.)
መጽሐፈ ፡ ለሳዊሮስ ፨ በከመ ፡ ይቤ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፨ ወሶበ[1] ፡ አንበ
ቡ ፡ ኤጲስ ፡ ቆጶሳት ፡ መጽሐፈ ፡ ንጉሥ ፡ ካዕበ ፡ ጸሐፉ ፡ ውእቶሙ ፡ በጕጕዓ ፡ ዘ
ፍሥሓ ፡ ዘምስለ ፡ ተሀብዮ ፡ እንዘ ፡ ይብሉ ፡ ዮልያኖስ ፡ ወጉባኤ ፡ ኤጲስ ፡ ቆጶሳት ፡
ይጽሕፉ ፡ ኀበ ፡ ሳዊሮስ ፡ መነኮስ ፡ ምእመን ፡ እስመ ፡ በትእዛዘ ፡ ንጉሥ ፡ እግዚእነ ፡
ወበኀብረተ ፡ ዚአነ ፡ ንሕነ ፡ ኤጲስ ፡ ቆጶሳት ፡ ኵልነ ፡ ጸሐፍነ ፡ ኀቤከ ፡ ከመ ፡ ተሀ
ሉ ፡ ምስሌነ ፡ ከመ ፡ ዘአሐዱ ፡ እምኔነ ፨ ወኢኮነ ፡ ከመ ፡ ዘአሐዱ ፡ እምኔነ ፨ ባ
ሕቱ ፡ ዳእሙ ፡ ትትናገር ፡ በእንተ ፡ አሕዛብ ። ወከመ ፡ ኤልያስ ፡ ለደቂቀ ፡ እስራኤል ፡
ነዓ ፡ ኀቤነ ፡ ወሰርዎሙ ፡ ለካህናተ ፡ በዐል ፡ ሐዲስ ፡ ወንግረነ ፡ ግዕዘ ፡ እሳት ፡ እንተ ፡
ወረደት ፡ እምሰማይ ፡ ወበልዐቶሙ ፡ ለቍርባናት ፨ ወለዕፀውሂ ፡ *ወለማይኒ ፡ ወለኵ (* fol. 187 r° a.)
ሉ ፡ ዘሀለወ ፡ ዐውዱ[2] ፡ ምሥዋዕ ፡ ዝንቱ ፡ ውእቱ ፡ ቃለ ፡ እግዚአብሔር ፡ ዘወረደ ፡ እ
ምሰማይ ፨ ወኮነ ፡ አሐዱ ፡ ምስሌነ ፡ ምስለ ፡ ግዕዝ ፡ ርጡብ ፡ እንተ ፡ ተዐውድ ፡ ለም
ሥዋዕ ፡ እስመ ፡ ማይ ፡ ፀሩ ፡ ለእሳት ፨ ወከማሁ ፡ ግዕዘ ፡ እሳትኒ[3] ፡ ፀሩ ፡ ለማይ ፡ ይ
እቲኬ ፡ ማርያም[4] ፡ እንተ ፡ ወረደ ፡ ላዕሌሃ ፡ ዘወረደ[5] ፡ ዲበ ፡ ምሥዋዕ ፡ ነባቢ ፡ ወኮነ ፡

1. A B ወሶቤሃ ፡ — 2. A ዐውዱ ፡ — 3. B *cor.; man prim.* እሳእትኒ ፡ — 4. ማርያም ፡ *ras.* A. — 5. ዘ *om.* A.

that there is hostility to him, and that on his account there assembled a congregation of heretics, who resist Christ. »

And when the king heard this word, he commanded him to write * a letter concerning Severus even as Paulus the chief of the præfects had said. And when the bishops read the king's letter, they again wrote with joy and eagerness, pledging themselves and saying, Julianus and the synod of bishops write unto Severus the faithful monk. At the command of our lord the king and with our own concurrence we the bishops all of us write unto thee to meet with us even as one of us. Yet not as one of us, but rather thou shalt speak for the people. And as Elijah *did* for the children of Israel, come unto us and destroy the priests of the new Baal, and tell us the nature of the fire that came down from heaven and consumed the offerings and the wood * and the water and all that was about the altar [1], which is the Word of God that came down from heaven and became one with us, *even* with the wetness [2] that surrounded the altar, for water is a foe to fire, and likewise the nature of fire is a foe to water. It was Mary therefore upon whom that descended, which descended upon the spiritual altar and became one with the offering, which is the holy flesh with which

(* fol. 186 v° b.) (* fol. 187 r° a.)

1. I Kings 18 : 38. — 2. Or, wet nature.

አሐዱ ፡ ምስለ ፡ ቍርባን ፡ ዘውእቱ ፡ ሥጋ ፡ ቅዱስ ፨ ዘዐርገ ፡ ምስሌሁ ፡ ኀበ ፡ እግዚአ
ብሔር ፡ ምስለ ፡ ንጽሕ ። ወዕፀውኒ ፡ ውእቱ ፡ ዕፅ ፡ ዘኢተርፈ ፡ እምተበልዖቱ ፡ አላ ፡
ማይ ፡ ተሰብአ ፡ ምስሌሁ ፡ ዘእንበለ ፡ ተሌልዮ ፨ ዝንቱ ፡ ውእቱ ፡ ሥጋ ፡ ድንግል ፡ ዘ
ኮነ ፡ እምኔሁ ፨ ዝንቱ ፡ ፍቅር ። ዐቢይ ፡ በእንተ ፡ ተሠግዎተ ፡ ቃል ፡ ፈጣሪት ፡ ቅድስ
ት ፡ እምኔሁ ፡ ዝንቱ ፡ ውእቱ ፡ ማይ ፡ ልምሉም ፡ ዝን*ቱ ፡ ውእቱ ፡ ሥጋ ፡ ዘምስሌሁ ፡ (* fol. 187, r° b.)
ተሠገወ ፡ በምሥጢር ፡ መንክር[1] ፡ ወዘውእቱ ፡ ኅብስት ፡ ዘእንበለ ፡ ፍልጠት ፡ ወዘኢይ
ትረከብ ፡ አላ ፡ አሐዱ ፡ ውእቱ ። ሰዐረ ፡ እምኔነ ፡ ጽልአ[2] ፡ ወአጽንዓ[3] ፡ ለነ ፡ ሰላመ ፡
፩ራእይ ፡ አልቦ ፡ ውስቴታ ፡ ውላጤ ፡ ወኢተፍጻሜት[4] ፡ ወኢፍልሰት ፡ አሐዱ ፡ ብእሲ ፡
ሐዲስ ፡ ገብረ ፡ ለነ ፡ ሰላመ ፡ ወኢኮነ ፡ ፪አላ ፡ ፩ራእይ ፡ ወኢኮነ ፡ ፪ህላዌ ፡ አላ ፡ ፩ህላ
ዌ ፡ ወ፩አምሳል ። ዝውእቱ ፡ ዘጸሐፉ ፡ ኪያሁ ፡ ኀበ ፡ ቅዱስ ፡ ሳዊሮስ ፡ ከመ ፡ ይምጻ
እ ፡ ኀቤሆሙ ፡ ወኢኮኑ ፡ እሙንቱ ፡ እለ ፡ ክልኤ ፡ ልብ ። ወኮነ ፡ ዝንቱ ፡ ጽሑፈ ፡
ውስተ ፡ ጦማር ።

ወጸሐፉ ፡ ውስቴቱ ፡ ካዕበ ፡ መናብርተ[5] ፡ ሐዋርያት ፡ ቅዱሳን ፡ ጴጥሮስ ፡ ወዮሐ
ንስ ፡ ወማርቆስ ፡ ዘጸገውከ ፡ ለከ ፡ ዘከመዝ ፡ ከመ ፡ ኵሉ ፡ ዘንረክቦ ፡ ውፁአ ፡ እምቃ
ለ ፡ ወትእዛዛተ ፡ አ*በው ፡ ንጹሓን ፨ ወለእመኒ ፡ ኮነ ፡ መልአከ ፡ እምሰማይ ፡ ንሰድዶ ፡ (* fol. 187, v° a.)
እምሥርዐተ ፡ ማኅበርነ ፡ ወዝንቱ ፡ ከመ ፡ ይጸራዕ ፡ ወይሠዐር ፡ ኵሉ ፡ ሃይማኖት ፡

1. A tr. በመንክር ፡ ምሥጢር ፡ — 2. B ጽልእ ፡ — 3. B ወአጽዓ ፡ — 4. A ወኢትፍጻሜት ፡ — 5. B መናብርት ፡

it ascended unto the Lord in purity. And the wood was a tree which was utterly consumed, but the water was made man with it[1] without separation. This is the flesh of the virgin of which he was. This is great love because the holy creative Word was made flesh of it[2]. This is the fresh water. This * is the flesh wherewith he was made flesh in a wondrous mystery, and which is the bread which is without division and past finding out, but is one. He has taken away from us the enmity[3], and has established for us the peace of one form[4] *which* is without change and without end and passes not away; one new man has made peace for us. And there are not two forms but one, and there are not two natures but one nature, and one likeness. This is what they wrote unto the holy Severus that he might come unto them, and they were not double-minded. And this was written in a roll. (* fol. 187, r° b.)

And the thrones of the holy apostles Peter and John and Mark wrote in it further, That which thou hast taken upon thyself is such that everyone whom we find departing from the voice and precepts of * the holy fathers, though he were an angel from heaven[5], we will cast out from the estate[6] of our council, that every evil creed may be destroyed and brought to naught; and (* fol. 187, v° a.)

1. I. e., the fire. — 2. Or, from it. — 3. Eph. 2 : 16. — 4. Or, revelation. — 5. Gal. 1 : 8. — 6. Or, by the decree.

እኪት ። ወኵሉ ፡ ዘይሰምዕ ፡ ወይትወከፍ ፡ በንስሓ ፡ ሠናይት ፡ ይኩን ፡ ውኩፈ ፡ ወዘሰ ፡ ይትረከብ ፡ ዲበ ፡ ጽልሑቱ[1] ፡ ወፅርፈቱ ፡ ላዕለ ፡ ክርስቶስ ፡ ይኩን ፡ ከመ ፡ ቴዎዳስ ፡ አስቆሮታዊ ፡ ወከመ ፡ ሲሞን ፡ መሠርይ ፡ ወከመ ፡ አርዮስ ፡ ከሓዲ ፡ ወንስጡር ፡ ፀላዊ ።

ወሶበ ፡ በጽሐት ፡ መልእክቶሙ ፡ ኀበ ፡ ሳዊሮስ ፡ እንዘ ፡ ውስቴታ ፡ ጽሕፈት ፡ ዘንጉሥ ፡ ወኵሎሙ ፡ ትዕይንት ፡ ወጉባኤ ፡ ኤጲስ ፡ ቆጶሳት ፡ ምስለ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ ሖረ ፡ ምስሌሁ ፡ ኀቤሆሙ[2] ፡ ወኮነ ፡ ራእዩ ፡ መፍርህ ። ወሶበ ፡ ርእይዎ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወሕዝበ ፡ ክርስቲያን ፡ ተራከብዎ ፡ እንዘ ፡ ይጸርሑ ፡ ወይብሉ ፡ ቡሩክ ፡ ውእቱ ፡ ሳዊሮስ ፡ ዘይመጽእ ፡ በስመ ፡ እግዚአብሔር ፡ ንጉሠ ፡ እስራኤል ። ቡሩክ ፡ ው*እቱ ፡ እግዚእ ፡ ዘፈነወከ ፡ ለመድኀኒተ ፡ ሕዝቡ ፡ እምግብርናተ ፡ ግብጻውያን ፡ መሪር ፡ ወእምጽርፈቶሙ[3] ፡ ለመናፍቃን ፡ ዘንተ ፡ ኮኑ ፡ ይብሉ ፡ በቃል ፡ መፍርህ ።

* fol. 187, v° b.

ወተሀውከ ፡ መቅዶንዮስ ፡ ሶበ ፡ ርእዮ ፡ ለሳዊሮስ ፡ ወጠየቆ ፡ ከመ ፡ ውእቱ ፡ ይስድዶ ። ወይክሥት[4] ፡ ዕርፈቶ ፡ ላዕለ ፡ ክርስቶስ ። ወኢይቤ[5] ፡ መቅዶንዮስ ፡ እንዘ ፡ ውእቱ ፡ ይፈርህ ፡ እምከላሁ ፡ ሕዝብ ፡ ዘይጸርሑ ፡ ይትፌሣሕ ፡ ሳዊሮስ ፡ ዘኵላ ፡ በሓውርት ፡ ትኔጽር ፡ ኀቤሁ ፡ ከመ ፡ መድኀን ፡ ወኢተሠጥዎ ፡ ሳዊሮስ ፡ ወኢምንተኒ ፡ ዳእ

1. B ጽልሑት ፡ — 2. A B ምስሌሆሙ ፡ ኀቤሁ ፡ — 3. B ወእምጽረፍቶሙ ፡ — 4. A B ወይክሥት ፡ — 5. A B ወይቤ ፡

every one that hears and heeds with true repentance, shall be received, but he that is found in his wickedness and his blasphemy against Christ shall be as Judas[1] Iscariot and as Simon Magus and as Arius the apostate and as Nestorius the heretic.

And when their letter came unto Severus, with the writing of the king and of all the company and synod of bishops by Paulus the chief of the præfects, he came with him unto them, and his appearance was terrible. And when the bishops and the multitude of the Christians saw him, they received him shouting and saying, « Blessed is * Severus who comes in the name of the Lord the king of Israel; blessed is the Lord who has sent thee to save his people from the bitter servitude of the Egyptians and from the blasphemy of the heretics. » This they were saying with a terrible voice.

* fol. 187, v° b.

And Macedonius was troubled when he saw Severus, and he watched him that he might cast him out, and reveal his blasphemy against Christ. And Macedonius said nothing, fearing the shouting of the people who were crying, « Hail to Severus, to whom every land looks as a savior! » And Severus did not regard him at all, but he was sad at heart because of him.

1. Mss. Tēyodās.

ሙ ፡ ከነ ፡ ሕዙነ ፡ ልብ ፡ በእንቲአሁ ፡ በእንተ ፡ ዘሰምዓ ፡ በእንቲአሁ ፡ እምሕፀ
ት ፡ ሃይማኖቱ ። እስመ ፡ ከነ ፡ ሳዊሮስ ፡ ብእሴ ፡ ኄረ ።

* fol. 188, r° a. ወነቢሮሙ ፡ ኵሉ ፡ አርመሙ ፡ ሰዓተ ፨ ወእምዝ ፡ ይቤ ፡ መቅዶንዮስ ፡ ለ*ጉቡኣ
ን ፡ ለምንት ፡ ታደነግፁ[1] ፡ በቃላት ፡ መፍርህ ፡ ከመ ፡ ጸረፈ ፡ አው ፡ ቀታሊ ፡ አው ፡
ኃጢአት[2] ፡ ዘገበርክዋ ፡ አንሰ ፡ እዛለፎሙ ፡ ለብዙኃን ፡ ሰብእ ፨ ወይእዜኒ ፡ ነዋ ፡ ዝ 5
ውእቱ ፡ ነገረ ፡ ተፍጻሜቱ ፡ ከመ ፡ ታመክሩኒ ፡ ቦቱ ፡ ወዝሳዊሮስ ፡ ዘትትኔዙብዎ ፡
ከመ ፡ ያአምር[3] ፡ ውእቱ ፡ ኀይለ ፡ ነገር ፡ ዘበአማን ፡ ናሁ ፡ ጊዜሁ ፡ ወነበርኩ ፡ እንዘ ፡
እፈቅድ ፡ ከመ ፡ እርአዮ ፡ ወበበይንዝ ፡ ምክንያት ፡ ይለውኒ ፡ ከመ ፡ ይጸግወኒ ፡ እግዚ
አብሔር ፡ ለርእዮቱ ። ወእምዝ ፡ አርመመ ፡ መቅዶንዮስ ።

ወይቤ ፡ ሳዊሮስ ፡ ምንት ፡ ውእቱ ፡ ዝንቱ ፡ ጋእዝ ፡ ዘከነ ፡ ማእከለ ፡ ጉቡኣን ። 10
ይቤ ፡ መቅዶንዮስ ፡ እስመ ፡ ጉቡኣን ፡ ይብሉ ። አዘተሰቅለ ፡ መሐረነ ፡ ይቤ ፡ ሳዊሮ
ስ ፡ ዝንቱ ፡ ውእቱ ፡ ጽርፈት ፡ ዘይቤልዎ ፡ ወበእንተዝ ፡ ዘተቀሥፉ ፡ በውስተ ፡ ዛቲ ፡
* fol. 188, r° b. ሀገር ፡ ወተኰነኑ ፡ ወተሞቅሑ ። በአማ*ን ፡ ለእመሰ ፡ ኮኑ ፡ ዘኢረከበሙ ፡ ዝንቱ ፡ ደዌ
ያት ፡ ዘእንበለ ፡ በእንተዝ ፡ አሚን ፡ ናሁኬ ፡ ለብሱ ፡ አክሊለ ፡ ስምዕ ፡ እስመ ፡ ይለ
ዎሙ ፡ ከመ ፡ ይሕምሙ ፡ በእንተ ፡ አሚኖቶሙ ፡ ለዘተሰቅለ ፡ በእንቲአሆሙ ። ወለሊ 15
ሆሙ ፡ ኢሰአሉ[4] ፡ ካልአ ፡ ከመ ፡ ይምሐሮሙ ፡ ዳእሙ ፡ ሰአልዎ ፡ ለዘተሰቅለ[5] ፡ በ
እንቲአሆሙ ፨ ወለእመሰ ፡ ኢከነ ፡ ከመዝ ፡ ለምንትኑ ፡ ንነሥእ ፡ ሥጋሁ ፡ ወደሙ[6] ፡

1. ኒ *add.* A. — 2. A B ኃጢአተ ፡ — 3. A B ያእምር ፡ — 4. B ኢይሰአሉ ፡ — 5. ወ *praef.* B. — 6. A ወደሞ ፡

because he had heard concerning him of his lack of faith. For Severus was a good man.

And when they had sat down, they were all silent an hour. And then
* fol. 188, r° a. Macedonius said to* those assembled, « Why do ye frighten with fearful voices, as if *I were* a blasphemer or a murderer, or had done some sin? But I have reproved many people. And now behold this is the final matter wherewith to try me. And as for Severus, of whom you think that he knows the power of the true word, behold, *it is* his time; and I have remained desiring to see him. And for this cause it is meet for me that the Lord grant me the sight of him ». And then Macedonius was silent.

And Severus said, « What is this disagreement among those who are assembled? » Macedonius said, « Because those who are assembled say, O thou who wast crucified, have mercy upon us! » Severus says, « This is blasphemy which they say! And for this they were beaten in this city,
* fol. 188, r° b. and punished and imprisoned! Truly* if these ills would not have befallen them except for this faith, behold they put on then the crown of martyrdom, for it became them to suffer for their faith in him who was crucified for them. And as for them, they did not ask another to have mercy upon them, but they asked him who was crucified for them. But if it be not so, why do we take the body and blood of the Word? And if he was not crucified for us in

ሊቃል ። ወለእመ ፡ ኢተሰቅለ ፡ በእንቲአነ ፡ ለሥጋሁ ፡ ወእፎኬ ፡ ረከብነ ፡ ሥጋሁ ፡
ዲበ ፡ ማእድ ፡ ቅድስት ፡ ወደሞሂ ፡ ውስተ ፡ ጽዋዕ ። ዝንቱ ፡ ነገሩ ፡ ለሳዊሮስ ።
ወይቤ ፡ መቅዶንዮስ ፡ ከመ ፡ ዘሰቀልዎ ፡ ለወልደ ፡ እግዚአብሔር ፡ ምዕረ ፡ አሐ
ተ ፡ ወይጼውዕዎ ፡ ህየንተ ፡ ዘእምይብሉ ፡ ገባሬ ፡ መንክራት ፡ ወኃይላት ፡ መሐረ
5 ነ ፡ ይብሉ ፡ ኦዘተሰቅለ ፡ መሐረነ ።

አውሥአ ፡ ሳ* ዊሮስ ፡ ወይቤ ፡ እስመ ፡ ዘገብረ ፡ በውእቱ ፡ ጊዜ ፡ ኵላ[1] ፡ ኀይላት ፡ በ
እንተ ፡ ሕፀፀ ፡ ሃይማኖቶሙ ፡ ለአይሁድ ፡ ወሕማሙሰ ፡ ወስቅለቱ ፡ ወሞቱ ፡ ውእቱኬ ፡
በእንተ ፡ መድኀኒተ ፡ ዓለም ። ወካዕበ ፡ ትንሣኤሁ ፡ እንተ ፡ ኮነት ፡ ከመ ፡ ያንሥኦ
ሙ[2] ፡ ለሙታን ፡ ምስሌሁ[3] ፨ እስመ ፡ ምግባረ ፡ ሥጋነ ፡ ወለደት ፡ ለነ ፡ ሞተ ፡ ወአ
10 ጽርዓ[4] ፡ እምኔነ ፡ በጊዜ ፡ ስቅለቱ ፡ ዲበ ፡ ዕፅ ፨ ወተመክሖትነ[5] ፡ በኃጢአት ፡ ወለደት ፡
ለነ ፡ ሙስና ፡ በገሃነም ፡ ወምክንያተ ፡ ኵነኔ ፨ ወበግዕ ፡ ቅዱስ ፡ ሶበ ፡ ኢጥዕሞ[6] ፡ ለሞ
ት ፡ እምሃሰሌነ ፡ ማእሰሩ ፡ ለሰይጣን ፡ ዘውእቱ ፡ ከይሲ ፡ ማኅጐሊ ፡ አመ ፡ ይውኅጦ ፡
ለአማኑኤል[7] ፡ ወአግዐዘነ ፡ እሞት ፡ ምልክቱ ፡ መሪር ፨ ወናሁ ፡ ከሠተ ፡ ለነ ፡ ዘንተ ፡
ዳንኤል ፡ ክቡር ፡ እንዘ ፡ ይብል ፡ ሶበ ፡ ተመጠወ ፡ መብልዖ ፡ ተሠጥቀ ፡ ፍጡነ ፡ ወበ
15 ጠለ ፡ ት* ምክሕቱ ። ዝንቱ ፡ ኮነ ፡ ለነ ፡ ተስፋ ፡ ትንሣኤ ፡ እስመ ፡ ውእቱ ፡ ሞተ ፡ በእ

* fol. 188, v° a.

* fol. 188, v° b.

1. A ኵሉ ፡ — 2. A B ያንሥኦሙ ፡ — 3. A B ምስሌሆሙ ፡ — 4. B ወአጽዓ ፡ — 5. A B ወተመክሖትነ ፡ — 6. A B ይጥዕም ፡ — 7. ለ om. A.

his flesh, how then do we find his flesh upon the holy table and his blood in the cup? » This was the speech of Severus.

And Macedonius said, « They call upon him, as though they had once crucified the Son of God; instead of saying, O doer of wonders and mighty works, have mercy upon us! they say, O thou who wast crucified, have mercy upon us! »

* Severus answered and said, « All the mighty works that he did at that time were because of the Jews' want of faith; but his passion and his crucifixion and his death were for the salvation of the world, and his resurrection also which befell that he might raise the dead with himself. For the work of our flesh brought forth for us death, but he took it away from us at the time of his death upon the cross. And our glorying in sin brought forth for us destruction in Gehenna and ground of punishment, and if the Holy Lamb had not tasted death, there would be upon us the bond of Satan the deadly serpent, when he tries to devour Immanuel; but he freed us from the bitter sway of death. And behold the revered Daniel has revealed this to us saying, When he received his food, straightway he burst asunder and his glory vanished away[1]. *This is our hope of resurrection, because he died for us and rose. And neither Elijah nor Elisha, who raised the dead, is joined with him, for they

* fol. 188, v° a.

* fol. 188, v° b.

1. Cf. Bel 27.

ንቲአነ ፡ ወተንሥአ ። ወውእቱ ፡ ድሙር ፡ ምስሌሁ ፡ ወኢኤልያስ ፡ ወኢኤልሳዕ ፡ ዘ
አንሥኡ ፡ ሙታን ፡ ወውእቶሙ ፡ ነቢያት ። ወርኢ ፡ እመ[1] ፡ ነአምን ፡ ከመ ፡ አማልክ
ት ፡ እሙንቱ ። ጴጥሮስ ፡ ወጳውሎስ ፡ ወእለ ፡ ተርፉ ፡ ሐዋርያት ፡ ገብሩ ፡ ኀይላተ ፡
ብዙኀ ፡ ዘኢገብረ[2] ፡ እግዚእ ፡ ርኢ ፡ እመ[3] ፡ አማልክተ ፡ ናስተማስሎሙ ፡ ወአልቦ ፡
እምኔሆሙ ፡ ዘሞአ ፡ ለሞት ፡ ወኢመሠጠ ፡ እምኔሁ ፡ ዘኮነ ፡ ውኅጠ ፡ ዘውእቱ ፡ አዳም 5
ሃ ፡ ዘገብሮ ፡ ገባሬ ፡ ኵሉ ፡ ወውእቱሰ ፡ ዘኮነ ፡ ኢሐዱ ፡ ምስለ ፡ አዳም ፡ ወሞተ ፡ በእ
ንቲአሁ ፡ ወአንሥኦ ፡ ምስሌሁ ፡ ወኢይሠለጥ ፡ ላዕሌሁ ፡ ሞት ፡ እምድኅሬሃ ።

* fol. 189, r° a. *ወይእዜኒ ፡ በአማን ፡ ዘሞተ[4] ፡ በእንቲአነ ፡ ወተንሥአ ፡ በሣልስት ፡ ዕለት ፡ ውእ
ቱ ፡ እግዚአብሔር ፡ ቃል ፡ ዘበአማን ፡ ዘሠዓረ ፡ ጽብሰ ፡ ሥጋ ፡ በሞቱ ፡ ዘበአማን ፡
ወአንሥአ ፡ ፍጥረተነ ፡ በኀይለ ፡ መለኮቱ ፡ ዘበአማን ፡ ዘኢይትመዋዕ[5] ፡ እንተ ፡ ይእ 10
ቲ ፡ አሐቲ ፡ ምስለ ፡ ሥጋሁ ፡ ዘእንበለ ፡ ተሌልዮ ፡ ወኢተፈልጦ ፡ ከመ ፡ ኵሉ ፡ ግብር ።

ይቤ ፡ መቅዶንዮስ ፡ እስመ ፡ ዝንቱ ፡ ዘበአማን ፡ ጽብስ ፡ ከመ ፡ ይትበሀል ፡ ከመ ፡
እግዚአብሔር ፡ ቃል ፡ ሞተ ፨ ወይቤ ፡ ሳዊሮስ ፡ ከመዝ ፡ ይቤ ፡ ንስጡርኒ ፡ ሶበ ፡
ለአከ ፡ ኀቤሁ ፡ ብፁዕ ፡ ቄርሎስ ፡ በዕለተ ፡ ተወልደ ፡ መድኀኒነ ፡ ዘኮነ ፡ ቦቱ ፡ ሕይወ
ት ፡ ለኵሉ ፡ ደቂቀ ፡ አዳም ፡ ይቤሎ ፡ ነዓኬ ፡ ተሀሉ ፡ ምስሌነ ፡ ኀበ ፡ መድኀኔ ፡ ኵ 15
ሉ ፡ ዓለም ፡ ዘውእቱ ፡ ዕለተ ፡ ልደቱ ፡ ለአምላክነ ፡ ወመድኀኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
እግዚእነ ፨ ወአውሥአ ፡ በልሳኑ ፡ ዘድልው ፡ ለመቲር ፡ ወይቤ ፡ በከመ ፡ ትቤ ፡ አን
* fol. 189, r° b. ተ ፡ ይእዜኒ ፡ ውእቱ ፡ ከመ ፡ ኢይበ*ል ፡ ከመ ፡ እግዚአብሔር ፡ ቃል ፡ ተወልደ ፡ ወጠ

1. A B ከመ ፡ — 2. A ዘኢገብሬ ፡ — 3. A B ከመ ፡ — 4. ዘ *om.* A B. — 5. ዘ *om.* A.

were prophets; and see whether we believe that they are gods. Peter and Paul and the other apostles did many mighty works which the Lord did not do; see whether we reckon them gods. For there was not one of them that conquered death, nor snatched from him that which he had devoured, which is Adam; and this the Creator of all did, even he who was one with Adam, and he died for him and raised him up with himself, and over him thereafter death has no power.

* fol. 189, r° a. * « And now indeed he who died for us and rose the third day, is very God the Word, who destroyed the weakness of the flesh by his true death, and raised up our nature by the might of his true unconquered divinity, which is one with his flesh, not separable, not distinguishable, as *is* all else. »

Macedonius says, « This is indeed weakness, to say that God the Word died. » And Severus said, « So said Nestorius also, when the blessed Cyril sent unto him on the day of the Savior's nativity, whereon life came to all the children of Adam, saying to him, Come now with us unto the Savior of all the world, whose birth-day it is, even our God and Savior Jesus Christ our Lord. And he answered with his tongue that should have been cut out, and said even as thou also now sayest, I will not say * that God the Word was

* fol. 189, r° b.

ብለልዎ ፡ በአዕርቅት[1] ፡ ወእመ ፡ ኮንከ ፡ ተመሰልከ ፡ ቦቱ ፡ በቃልከ ፡ ወተመሰልከ ፡ እ
ንከ ፡ በጽርፈትኪ ፡ ላዕለ ፡ ክርስቶስ ፡ ወበእንተዝ ፡ ይትከሠት ፡ ይእዜ ፡ ከመ ፡ አነ ፡ ዘእ
ትቃወመከ ፡ ወብየ ፡ ወንጌላተ ፡ ቅዱሳተ ፡ ዘእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወካዕበ ፡
እስመ ፡ በነገር ፡ ኅዳጥ ፡ ይመውኡከ ፡ አበዊነ ፡ እምኀቤሁ ፡ በከመ ፡ ይቤ ፡ ሰሎሞን ፡
5 ጠቢብ ፡ እስመ ፡ ለልበ ፡ አብድ ፡ ከናፍሪሁ ፡ ሎቱ ፡ መሥገርቱ ። ወአልበ ፡ እምዕበዳ
ት ፡ ዘየዓቢ ፡ እምዝንቱ ፡ ከመ ፡ ይኅድጎ ፡ ብእሲ ፡ ለእግዚአብሔር ፡ ወይክሐዶ ፡
በክህደቱ ፡ በከመ ፡ ከሠትከ ፡ ለነ ፡ ይእዜ ፡ እስመ ፡ አንተሰ ፡ ዕሩይ ፡ ምስለ ፡ ንስጡ
ር ፡ በአሚኖትከ ፡ እምቅድሜሁ ።

ወእምዝ ፡ አእመረ ፡ ሳዊሮስ ፡ ከመ ፡ መቅዶንዮስ ፡ ማስነ ፡ ወተመይጠ ፡ ኀበ ፡ ኤ
10 ጲስ ፡ ቆጶሳት ። ወይቤሎሙ ፡ አንሰ ፡ ኮንኩ ፡ ሰማዕኩ ፡ በበይነ ፡ ሙስናሁ ፡ ለዝብእ
ሲ ። *ወይእዜኒ ፡ ናሁ ፡ ርኢክዎ ፡ በአዕይንትየኒ ፡ ወሰማዕኩ[1] ፡ እምኔሁ ። ወእምዝ ፡ ገ
ብአ ፡ ኀበ ፡ ተናግሮ ፡ መቅዶንዮስ ፡ ወይቤሎ ፡ በባሕቲቱ ፡ አንተ ፡ ዘትብል ፡ ዘንተ ፡
ነገረ ፡ በልሳንከኑ ፡ አው ፡ እምልብከ ፡ ተውሳከ ፡ ኀበ ፡ ልሳንከ ፡ ወይቤ ፡ መቅዶንዮስ ፡
እስመ ፡ ለቀኖናት ፡ እንተ ፡ ሣረርዋ ፡ ኤጲስ ፡ ቆጶሳት[2] ፡ አበው ፡ እለ ፡ ኮኑ ፡ በኬልቄዶ
15 ን ፡ ለይእቲኬ ፡ እትዌከፉ ። ይቤሎ ፡ ሳዊሮስ ፡ ለእመሰ ፡ ትትዌከፍ ፡ ቀኖናተ ፡ እሉ ፡
ወተዐቅባ[3] ፡ እምይእዜሰ ፡ ኢኮንከ ፡ አንተ ፡ ነኪረ ፡ እምንስጡር ፡ ምንትኒ[4] ፡ ፍጹመ ፡
እስመ ፡ ውእቱ ፡ ፈለጠ ፡ መለኮተ ፡ እምትስብእት ፡ ወወሰከ ፡ ላዕለ ፡ ሥላሴ ፡ ርባዔ ፡

* fol. 189, v° a.

1. Here A breaks off. — 2. B ኤጲስ ፡ ቆጶስ ፡ — 3. B ወተዓቅባ ፡ — 4. B ምንትኑ ፡

brought forth and they wrapped him in swaddling clothes. And if thou art like unto him in thy word, thou art like unto him in blasphemy also against Christ; and concerning this be it revealed to thee now that I shall oppose thee, and with me are the holy gospels of our Lord Jesus Christ, and again that with fewer words our fathers will conquer thee than *they used to conquer* him. As says Solomon the wise, As for the heart of a fool, his lips are to him his snare[1]. And there is no folly that is greater than this, that a man should leave the Lord and deny him in his apostasy, even as thou hast revealed tous now that thou are like Nestorius of old. »

And then Severus knew that Macedonius was lost, and he turned unto the bishops and said unto them, « I had heard of the lost estate of this man * and now behold I have seen him with mine eyes and I have heard him. And then he addressed Macedonius again and said to him alone, « Thou that hast said this thing, is it with thy tongue, or from thy heart as well as thy tongue? » And Macedonius said, « The canons which the father bishops who were in Chalcedon established, I accept. » Severus said to him, « If thou dost accept the canons of those *men*, and dost observe them, from henceforth thou dost not differ at all from Nestorius, for he separated divinity from humanity, and added unto the Trinity a fourth; he has taught thee

* fol. 189, v° a.

1. Prov. 18 : 7.

እጠይቀኒከ ፡ ሰልወተ ፡ ዘማእከሌከ ፡ ወዘማእከሌሁ ፡ እስመ ፡ አንተሰ ፡ ኅቡር[1] ፡ ውስ
ተ ፡ ዕርፈት ፡ ምስሌሁ ።

ወአውሥአ ፡ መቅዶንዮስ ፡ በገጽ ፡ እንዘ ፡ ኢየኅፍር[2] ፡ ወይቤ ፡ ምንትኑ ፡ ይእ
ቲ ፡ ኀጢአተ ፡ ንስጡር ፡ እስከ ፡ ተሰደ ፡ በምትረት ። ይቤ ፡ *ሳዊሮስ ፡ በአማን ፡ እስመ ፡
ዲዮቅልጥያኖስኒ ፡ ኢየድከማ[3] ፡ ለቤተ ፡ ክርስቲያን ፡ ከመ ፡ ንስጡር ። ወማኅበረ ፡ ኬ
ልቄዶን ፡ ወዘየኀብሮሙ[4] ፡ ይቤ ፡ መቅዶንዮስ ፡ ለእመኒ ፡ ተጋብኡ ፡ ላዕሌየ ፡ ኵሉ ፡
ዓለም ፡ እመ ፡ ኢክህሉ ፡ ከመ ፡ ያጽንኑ ፡ ልብየ ፡ ኀበ ፡ ዕርፈት ፡ ዘኤጲስ ፡ ቆጶሳት ፡
እለ ፡ ተጋብኡ ፡ ህየ ፨ ወይቤሎ ፡ ሳዊሮስ ፡ አይ ፡ ይእቲ ፡ ዝውእቱ ፡ ማኅበረ ፡ ኒቅያ
ኑ ። ወይቤ ፡ መቅዶንዮስ ፡ አልቦ ፡ አላ ፡ ማኅበረ ፡ ኬልቄዶን ።

ወሶቤሃ ፡ አውሥአ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ ወይቤሎ ፡ ለመቅዶንዮስ ፡ ለም
ንትኑኬ ፡ እመ ፡ ፈቀዱ ፡ ያንብሩከ ፡ ዲበዝ ፡ መንበር ፡ ኢአመንከ ፡ ዕምረተ ፡ ሥላሴ ፡
ዘበመጽሐፉ ፡ ለዘይኑን ፡ ንጉሥ ፡ ምእመን ፡ በዓለ ፡ ዝክር ፡ ሠናይ ፡ ዘነሣእከ ፡ በእዴ
ከ ፡ ወጸሐፍከ ፡ ውስቴቱ ፡ ጽሕፈተ ፡ ዚአከ ፡ ሶበሰኬ ፡ አእመርነ ፡ ከመ ፡ አንተ ፡ ዘኢከ
ንከ ፡ ኅቡር ፡ ምስሌነ ፡ እምኢኀደግናከ[5] ፡ ወእምኢኅብረ[6] ፡ ምስሌከ ፡ ንጉሥ ፡ ምእመን ።

ወይቤ ፡ መቅዶንዮስ ፡ *ዝድከም ፡ ዘረከበኒ ፡ በእንተ ፡ ዘአባእከ ፡ ኀቤከ ፡ ወአኀደ
ርከ ፡ ኀበ ፡ ቤትከ ፡ ለውእቱ ፡ ሳዊሮስ ፡ እስመ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ በጊዜ ፡

1. B ኅብር ፡ — 2. B ኢየኃፍር ፡ — 3. B ኢያድከማ ፡ — 4. B ወዘየኃብሮሙ ፡ — 5. B እምኢኃደግናከ ፡ — 6. B ወእምኢኃብረ ፡

* fol. 189, vº b.

* fol. 190, rº a.

also the heresy that is in thee and in him, for thou art allied with him in blasphemy. »

And Macedonius without fear answered to his face and said, « What was the fault of Nestorius, that he should be cast out and cut off? » * Severus said, « The truth is that not even Diocletian harmed the church as did Nestorius and the council of Chalcedon, and he who agrees with them. » Macedonius said, « If all the world assembled against me, they would not be able to move my heart unto the blasphemy of the bishops who are assembled here. » And Severus said to him, « What is it? Is it the council of Nicaea? » And Macedonius said to him, « It is not, but the council of Chalcedon. »

And then Paulus the chief of the praefects answered and said to Macedonius, « Why therefore? When they desired to seat thee upon this seat, thou didst not believe the union of the Trinity which was in the book of Zeno the believing king, which thou didst take in thine hand and wherein thou didst write thy writing. If therefore we had known that thou wert not united with us, we would not have left thee, and the believing king would not have sided with thee. »

And Macedonius said, * « This trouble that has befallen me is because thou didst take this Severus unto thyself and didst make him to dwell in

* fol. 189, vº b.

* fol. 190, rº a.

ብጽሐቱ ፡ ለሳዊሮስ ፡ ኀበ ፡ ሀገር ፡ አኀደሮ ፡ ኀቤሁ ፡ ወነበረ ፡ ኀቤሁ ፡ ውስተ ፡ ማኀደ
ሩ ፡ ወሶበ ፡ ርእየ ፡ ዘንተ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ እምነገረ ፡ መቅዶንዮስ ። ወይ
ቤሎ ፡ ናሁ ፡ ዝንቱ ፡ ሁከት ፡ ወድካም ፡ ዘረከበከ ፡ በእንተኑ ፡ ዘቦአ ፡ ኀበ ፡ ማኀደርየ ፡
አልቦ ፡ አላ ፡ በእንተ ፡ ነገርከ ፡ ወምግባሪቲከ ፡ እኪት ፡ እንተ ፡ ነዋ ፡ ትገብሪ ። ወአን
ሰኬ ፡ ኢይፈርሀከ[1] ፡ ወኢአሐዱኒ ፡ እምኔነ ፡ ነገርነ ፡ ምስሌከ ፡ በእንተ ፡ ሃይማኖት ።
ወለእመ ፡ አንተ ፡ በጻሕከነ ፡ በእኪት ፡ ይከውነነ ፡ ለነ ፡ እግዚአብሔር ፡ ረዳኤ ፡ ወበላ
ኂ ፡ ወዘይደሉ ፡ ከመ ፡ ታእምር[2] ፡ ኢነአምንኬ ፡ ንሕነሰ ፡ ሃይማኖተ ፡ ንስጡር ፡ ወኢ
ማኀበረ ፡ ኬልቄዶን ፡ ርኩስት ። እስመ ፡ አምላክነ ፡ ንጉሥ ፡ ዘበአማን ፡ ወንጉሥነ ፡
ንጉሥ ፡ ምእመን ፡ ወፍኖትነ ፡ ርትዕት ፡ ዘእምኀበ ፡ እግዚአ * ብሔር ፡ ወውእቱ ፡ ያስተ * fol. 190, r° b.
ዴሉ ፡ ሠናይቶ ፡ ዘእንበለ ፡ ንትቃወም ፡ እግዚአብሔር ፡ ስቡሕ ፡ በቅዱሳኒሁ ፡ መኑ ፡
ይክል ፡ ይንግር ፡ ዕበዮ ፡ አው ፡ መኑ ፡ መማክርቲሁ ፡ ከመ ፡ ይሳተፎ ፡ በምግባሪቲሁ ፡
ውእቱ ፡ ይኴንን ፡ ኵነኔ ፡ ጽድቅ ፡ እስመ ፡ እግዚአብሔር ፡ ይነብር ፡ እስከ ፡ ለዓለም ፡
ለፈራህያኒሁ ፡ ወለዘከርያነ ፡ ምሕረቱ ፡ ኢይመውት ፡ ዳእሙ ፡ አሐዩ[3] ። ወእነግር ፡ ግ
ብሮ ፡ ለእግዚአብሔር ፡ ገሥጾሰ ፡ ገሥጸኒ ፡ እግዚአብሔር ፨ ወኢመጠወኒ ፡ ለጸላእ
ትየ ። እሴብሖ ፡ ለአምላኪየ ፡ ወእዜምር ፡ ስብሐተ ፡ መንፈሳዊተ ፡ በቅድመ ፡ ሕዝብ ፡

1. B ኢይፈርሃከ ፡ — 2. B ተአምር ፡ — 3. B አሐዩ ፡

thy house. » For Paulus the chief of the praefects had at the time of the arrival of Severus in the city made him to dwell with him, and he abode with him in his dwelling. And when Paulus the chief of the praefects saw this that was said by Macedonius, he said to him, « Is this disturbance and trouble that has befallen thee because he came unto my dwelling? Not so, but it is because of thy word and thine evil doings, which behold thou doest. But I therefore do not fear thee, nor do we, one of us, speak with thee as touching the faith. And if thou dost come unto us in evil, the Lord shall be our helper and avenger. And, as it is meet that thou shouldest know, we therefore do not believe the faith of Nestorius nor of the vile council of Chalcedon. For our God *is* the true king, and our king *is* a believing king, and our true path is from the Lord; * and he prepares his kindness unless we resist him. The Lord is glorious in his holy ones. Who is able to tell his greatness? Or who is his counsellor that he should share with him in his works? He shall judge righteous judgment. For the Lord shall dwell forever for them that fear him, and for them that remember his mercy. I shall not die but live, and I will declare the works of the Lord. The Lord has chastened me sore, but he has not delivered me unto my enemies[1]. I will magnify my God and I will sing spiritual * fol. 190, r° b.

1. Ps. 118 : 17, 18.

ወበማእከለ ፡ ኢየሩሳሌም ፡ እግዚአብሔር ፡ ይባርከነ ፡ እምጽዮን ፡ ገባሬ ፡ ሰማያት ፡ ወ
ምድር ፡ እለ ፡ ይትቃወሙነ ፡ ወድቁ ፡ በበይነ ፡ ተጋድሎቱ ፡ ለአቡ ፡ ሳዊሮስ ። ንሕነሰ ፡
ተንሣእነ ፡ ወረታዕነ ፡ እስመ ፡ እግዚአብሔር ፡ ውእቱ ፡ ረዳኢነ ፡ ነአምን ፡ በአምላከ[1] ፡
* fol. 190, v° a. ሳዊሮስ ፡፡ ዘመጽአ ፡ ወተሰብአ ፡ ወተወክፈ ፡ ሕማመ ፡ ሥጋ ፡ ዘ* አልቦ ፡ ውስቴቱ ፡ ስ
ሕተት ፡ ዘሐመ ፡ በቅሥፈት ፡ ወበቅንዋተ ፡ መስቀል ፡ ወምረረ[2] ፡ ለሞት ፡ ወንዋም ፡ 5
ውስተ ፡ መቃብር ፡ ወርደቶ ፡ ውስተ ፡ ሲኦል ፡፡ ወየዐቢ ፡ እምኒ ፡ ኵሉ ፡ ሕይወት ፡
ዘለዓለም ፡ እንተ ፡ ኢትትነገር ፡ በእንቲኣ ፡ እንተ ፡ ወሀበነ ፡ ወጸጋ ፡ እንተ ፡ አልቦቲ ፡
መስፈርተ ፡ ትንሣኤ ፡ ሙታን ፡ ወፍሥሓ ፡ ዐቢየ ፡ ዕርገቶ ፡ ለአማኑኤል ፡ በምሥጢ
ር ፡ ዐቢይ ፡ በትድምርቱ ፡ ዘእንበለ ፡ ተፈልጦ ፡ ወእምኵሉ ፡ ግብርናት ፡ ተግዕዞ ፡ ወነ
ቢሮቶ ፡ ዲበ ፡ መንበር ፡ ዘኢይትነገር ፡ ስብሐቲሁ ። 10

ወእምዝ ፡ ነሥአ ፡ ጳውሎስ ፡ ሊቀ ፡ መኳንንት ፡ በእዴሁ ፡ ለሳዊሮስ ፡ ወወጽኡ ፡፡
ወከነ ፡ ውስተ ፡ ጉቡኣን ፡ ሀከክ ፡ ዐቢይ ፡ ወሁከት ፡ ብዙኅ ፡ ወአግብኡ ፡ መዊአ ፡ ለሳ
ዊሮስ ፡ ዘውእቶሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወንጉሥ ፡ ወትዕይንቱ ።

* fol. 190, v° b. ወሶቤሃ ፡ ተጋብኡ ፡ ጉባኤ ፡ ክርስቲያን ፡ በ፩ልብ ፡ በዘፈን ፡ ላዕለ ፡ መቅዶ* ንዮስ ፡
ወይቤሉ ፡ ሕዝብ ፡ በልዑል ፡ ቃል ፡ ሃሌ ፡ ሉያ ፡ እስመ ፡ ሰዐርከ[3] ፡ ሕምዘ ፡ ለፀራፊ ፡ 15
መቅዶንዮስ ፡ አሳዊሮስ ፡፡ ወጳውሎስሰ ፡ ሊቀ ፡ መኳንንት ፡ ወሳዊሮስ ፡ ሖሩ ፡ ኀበ ፡

1. B አምላክ ፡ — 2. B ወምሬረ ፡ — 3. B ሠዓርከ ፡

praise before the people and in the midst of Jerusalem. The Lord shall bless us from Zion; the Creator of the heavens and the earth[1]. They that oppose us fall down because of the wrestling of father Severus, but we are risen up and stand upright, because the Lord is our helper. We believe in the God of Severus, who came and was made man and endured the passion of the flesh; * fol. 190, v° a. in * whom there was no fault; who endured scourging and nailing to the cross, and the bitterness of death, and sleep in the tomb, and the descent into Sheol. And greater than this is all the ineffable eternal life that he gave us, and grace without measure, the resurrection of the dead and the great joy of the ascension of Immanuel in a great mystery in his undivided union and release from all servitude and his sitting upon the throne of ineffable glory. »

And then Paulus the chief of the praefects took Severus by the hand and they went out. And there was great confusion and much tumult among those who were assembled. And they, even the bishop and the king and his host, awarded the victory to Severus.

And then the congregation of Christians assembled with one heart exultingly against Macedonius, * fol. 190, v° b. * and the people said with a loud voice, « Hallelujah! For thou, O Severus, hast put an end to the rage of the blasphemer Macedonius. » And Paulus the chief of the praefects and Severus went

1. Ps. 134 : 3.

ማኀደሪሆሙ : ምስለ : ዐቢይ : ስብሐት ። ወጸንዑ[1] : ንጉሥ : ወኵሎሙ : ዐበይቱ : በሃይማኖት : አርቶዶክሳዊት ።

ንሕነ : ነአምን : አፍቁራን : ከመ : ኢንክል : ዜንዎ : ትሩፋቲሁ : ወዘከሮ : ተጋድሎቱ : ዘኮነ : ምስለ : መቅዶንዮስ : ወካልኣንሂ ። ዳእሙ : ናየድዕ[2] : ኅዳጠ : እምጻማሁ : ዘረከበ : ወተዐገሠ[3] : በእንተ : ሃይማኖት ። ወንብል : ካዕበ : በእንተ : ሳዊሮስ : ከመ : ፈርሀ[4] : ውእቱ : ላዕለ : ንጉሥኒ : ከመ : ኢይሚወው[5] : ልቡ : ወኢይትመየጥ : ሕሊናሁ ። ወሶቤሃ : በአ : ኀበ : ንጉሥ : ወይቤሎ : ለእመ : ኮነ : ፈቃዶ : አንጉሥ : ዘንተ : ግብረ : በእንተ : ዳኅና : ቤተ : ክርስቲያን : ወይንበሩ : መርዔተ : ክርስቶስ : በዳኅና ። ወይደሉ : በርትዕ : ከመ : ያስተሐምም : በእን*ተ : ግብረ : ቤተ : ክርስቲያን : ወከመ : ይእመን : ዝፀራፊ : በማእከለ[6] : ትዕይንትከ : ከመ : ፩እምሥሉስ : ተሠገወ : ወኮነ : ሰብአ : ዘእንበለ : ፍልሰት : ወኢፍልጠት : ወወለደቶ : ማርያም : ድንግል : ወአሜሃ : ተሰምየት : እመ : እግዚእነ : አምላክ : እስከ : ለዓለም ።

* fol. 191. r° a.

ወሰሚዖ : ንጉሥ : ምእመን : መፍቀሬ : እግዚአብሔር : ብስጣስዮስ : ነገሮ : ለጠቢብ : ሳዊሮስ : ሠምረ : ዘንተ : ግብረ : ወለአከ : ፍጡነ : ዐበይተ : መንግሥቱ : ኀበ : መቅዶንዮስ : ከመ : ይሚጥዎ : እምሃይማኖቱ : ወያግብእዎ[7] : ኀበ : ርትዕ ። ወሐዊሮሙ : ኀቤሁ : ዘውእቶሙ : ሊቀ : መኳንንት : ወመሳፍንት : ወተናገርዎ : ወኢተሰጥዎሙ[8] : በምንትኒ : እምዘ : ተናገረ : ሳዊሬስ : ወገብኡ : ኀበ : ንጉሥ : ወአይድ

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1. B ወጽንዑ : — 2. B ናየድእ : — 3. B ወተዓገሠ : — 4. B ፈርሃ : — 5. B ኢይጼወው : — 6. B በማዕከለ : — 7. B ወያግብዕዎ : — 8. B ወተሠጥዎሙ :

with great glory unto their dwelling. And the king and all his princes were strong in the orthodox faith.

We believe, O beloved, that we are not able to tell his virtues, and to record his conflict with Macedonius and others also. But we will tell a little of the hardship which he met and endured for the faith. And we will tell again concerning Severus that he feared for the king, that he would not win his heart, and that his mind would not be turned. And then he went unto the king and said to him, « If there be desire for this work, O king, for the welfare of the church, then let the flock of Christ dwell in safety. And in truth it is fitting to care for * the work of the church and that this blasphemer among thy people believe that one from the Trinity became flesh and was made man without withdrawal and without separation, and Mary the Virgin brought him forth, and was then called the Mother of our Lord God forever. »

* fol. 191. r° a.

And when the believing king Anastasius, the lover of God, heard the words of the wise Severus, he approved this thing, and straightway he sent the chief men of his kingdom unto Macedonius to turn him from his faith and bring him back unto the truth. And when they, even the chief of the judges and princes, came unto him, they spoke to him and he did not accept of them aught that Severus had said. And they returned unto the king

ዕዎ[1] ፡ ዘንተ ፡ ወሰሚዖ ፡ ንጉሥ ፡ ከመ ፡ መቅዶንዮስ ፡ ኢኀብረ ፡ ምስለ ፡ ሳዊሮስ ፡ ው
ስተ ፡ ሃይማኖቱ ፡ ወክሕደ[2] ፡ ዘንተ ፡ ግብረ ፡ መ* ጠዎ ፡ ለመቅዶንዮስ ፡ ኀበ ፡ ሳዊሮስ ፡ (* fol. 191, r° b.)
ከመ ፡ ያለብዎ ፡ ቀኖና ፡ ቤተ ፡ ክርስቲያን ።

ወሶቤሃ ፡ ጸሐፈ ፡ ሳዊሮስ ፡ በጸህቅ[3] ፡ እንዘ ፡ ያጤይቆ ፡ ለንጉሥ ፡ ቀኖናተ ፡ ሃይማ
ኖት ። ወይቤ ፡ ከመዝ ፡ ነአምን ፡ ወንነኢ ፡ ለሃይማኖት ፡ ርትዕት ፡ ሃይማኖተ ፡ አበዊነ ፡ 5
፫፻፲ወ፰አለ ፡ ተጋብኡ ፡ በኒቅያ ፡ በኀይለ ፡ መንፈስ ፡ ቅዱስ ፡ ዘሀለው ፡ ምስሌሆ
ሙ ፡ ዘከሠተ ፡ ሎሙ ፡ ኪያሁ ፡ ወተወከፍዋ ፡ እለ[4] ፡ እምድኅሬሆሙ ፡ ሊቃውንቲነ ፡
እምርስቱ ፡ ቅዱስ ። ወካዕበ ፡ ፻፶አበው ፡ እለ ፡ ተጋብኡ ፡ በቍስጥንጥንያ ፡ ሀገር ፡
ወ፪፻እለ ፡ ተጋብኡ ፡ በኤፌሶን ፡ በቀዳማይ ፡ ማኅበር ፡ ዘኮነ ፡ ላዕለ ፡ ንስጡር ፡ እቡድ ፡
ነአምን ፡ በ፩እግዚአብሔር ፡ አብ ፡ ወነአምን ፡ በወልደ ፡ እግዚአብሔር ፡ ዋሕድ ፡ ዘ 10
ተሰብአ ፡ በእንቲአነ ፡ ከመ ፡ ውእቱ ፡ ኢይትከፈል ፡ ወኢይትፈለጥ ፡ ውእቱ ፡ እምቅ
ድመ ፡ ተሠግዎቱ ፡ ዋሕድ ፡ ወውእቱ ፡ ካዕበ ፡ ዋሕድ ፡ እምድኅረ ፡ ትስብእቱ ፡ *ወነአ (* fol. 191, v° a.)
ምን ፡ በመንፈስ ፡ ቅዱስ ፡ እግዚእ ፡ ማሕየዊ ፡ ምስለ ፡ እግዚእ ፡ ቅዱስ ፡ ፫ሀላዌ ፡ ነበ
ሪት ፡ ፍጽምት ፡ ፫ሀላዌ ፡ ዕሩይ ፡ ዘኢኮኑ ፡ ፍሉጣነ ፡ ስብሐት ፡ ወኢጸዳል ፡ ፩ራእይ ፡
፩ብሕርይ ፡ ፩ምልክና ፡ ወአሐቲ ፡ ስግደት ፡ አሐቲ ፡ እምነት ፡ ከመዝ ፡ ይደሉ ፡ ለምእ 15
መናን ፡ ከመ ፡ ይእመኑ ፡ ወነአምን ፡ ከመ ፡ አብሂ ፡ በሥርዐተ ፡ አብና ፡ ወኢኮነ ፡ ውእ
ቱ ፡ ወልደ ። ወወልድሂ ፡ በሥርዐተ ፡ ወልድና ፡ ወኢኮነ ፡ ውእቱ ፡ አበ ፡ ወመንፈስ ፡
ቅዱስሂ ፡ መንፈስ ፡ ቅዱስ ፡ ዘሠረፀ ፡ ኢይፈልስ ፡ ኀበ ፡ አብ ፡ ወኢኀበ ፡ ወልድ ፡ ፫

1. B ወኢይደእዎ ፡ — 2. B ክህደ ፡ — 3. B በጸሕቅ ፡ — 4. B ወእለ ፡

and told him this. And when the king heard that Macedonius did not agree with Severus in his faith, and denied this thing, he gave* Macedonius over to Severus that he might teach him the canon of the church. (* fol. 191, r° b.)

And then Severus wrote carefully, setting forth to the king the canons of the faith. And thus he said : « We believe and confess the true faith, the faith of our three hundred and eighteen fathers who assembled in Nicaea by the might of the Holy Spirit which was with them, which revealed it to them. And they who were our leaders after them received it from their holy heritage; and again the one hundred and fifty fathers who assembled in Constantinople and the two hundred that assembled in Ephesus in the first council against the mad Nestorius. We believe in one God, the Father, and we believe in the only-begotten Son of God, who was made man for us, that he is not divided and is not sundered; before his incarnation he was only-begotten and again after he was made man he was only-begotten. * And we believe in the Holy Spirit, the Savior Lord, with the Holy Lord three substances[1] abiding perfect, three substances[1] equal, undivided in glory and splendor, one likeness, one essence, one power, and one worship, one faith; so is it meet for believers to believe. And we believe that the Father also is in the (* fol. 191, v° a.)

1. I. e., ὑποστάσεις.

ህላዌ ፡ ህልውት ፡ ነበረት ፡ ኵሉ ፡ እምኔሃ ፡ እኀዝት ፡ በህላዌሃ ፡ ዘእንበለ ፡ ተፈልጦ ፡
በአሐቲ ፡ መለኮት ፡ አሐቲ ፡ ራእይ ፡ አሐቲ ፡ ግብር ፡ ፩ሥልጣን ፡ አሐቲ ፡ ኀይል ፡ አ
ልቦ ፡ ለሥላሴ ፡ አምልኮ ፡ ወኢስግደት ፡ ወኢኀዐት ፡ ፩እም፩ ፡ ወኢአሐዱ ፡ ፍጹም ፡
ወካልኡ ፡ ኢኀቡር ፡ ምስለ ፡ ሥልጣኑ ። ዳእሙ ፡ በሥርዐተ ፡ *መለኮት ፡ አሐቲ ፡ ሥር
ዐት ፡ አሐቲ ፡ ምልክና ፡ ወአልቦ ፡ ውስቴታ ፡ ተቀናዪ ፡ ወቀናዪ[1] ፡ ዳእሙ ፡ ዕሩያን ፡
በክብር ፡ ወመንግሥት ፡ ወብርሃን ፡ ወጸዳል ፡ ፩አልቦ ፡ ዘከነ ፡ ለአብ ፡ ሰዓተ ፡ ወኢቅፅ
በተ ፡ ዐይን ፡ ዘእንበለ ፡ ወልድ ፡ ወኢመንፈስ ፡ ቅዱስ ፡፡ ዳእሙ ፡ ሥሉስ ፡ ቅዱስ ፡
ህልውት ፡ ዘእንበለ ፡ ጥንት ፡ ወኢተፍጻሜት ፡ ወይደሉ ፡ ለነ ፡ ከመ ፡ ንእመን ፡ በእግ
ዚአብሔር ፡ ቃል ፡ ከመ ፡ ሎቱ ፡ ክልኤ ፡ ልደት ፡፡ ልደቱ ፡ እምአብ ፡ እምቅድመ ፡ ኵ
ሉ ፡ ዓለም ፡ ዘኢይትረከብ ፡፡ ወልደቱ ፡ በደኃሪ ፡ መዋዕል ፡ እማርያም ፡ ድንግል ፡ ዘ
እንበለ ፡ ተደምሮተ ፡ ብእሲ ፡ ዘኢይትረከብ ፡ ወኢይትኃሠሥ ፡ ወኢያአምሮ ፡ ዘእንበ
ለ ፡ ለሊሁ ፡ ወቃል ፡ ሥጋ ፡ ኮነ ፡፡ ወኀደረ ፡ ለዐሌነ ፡ ወርእየቶ[2] ፡ አዕይንቲነ ፡ ወገሰሰ
ቶ ፡ እደዊነ ፡ ኢኮነ ፡ አብ ፡ ዘፈጠሮ ፡ ከመ ፡ ዘአሐዱ ፡ እመላእክት ፡ ወኢከመ ፡ ኪሩቤ
ል ፡ ወሱራፌል ፡ ወኢከመ ፡ አሐዱ ፡ እምሥርዐታት ፡ ዳእሙ ፡ ውእ*ቱ ፡ ዘተወልደ ፡
እምበሕርዩ ፡ ወራእዩ ፡ ውእቱ ፡ ይትሌዐል ፡ እምኵሎሙ ፡ ሊቃናት ፡ ወሥልጣናት ፡
ወእምኵሉ ፡ አርባብ ፡ ወእምኵሉ ፡ ስም ፡ ዘይትዓወቅ ፡ ዘዝንቱ ፡ መዋዕል ፡ ወዘይመጽ
እ ፡ ውእቱ ፡ ዕሩይ ፡ ምስለ ፡ አብ ፡ ወመንፈስ ፡ ቅዱስ ፡ ህልው ፡ በመለኮቱ ፡ ፩በእን

* fol. 191, v° b. — * fol. 192, r° a.

1. B ወአቅናዪ ፡ — 2. B ወርእዮቶ ፡

estate of fatherhood, and is not the Son; and the Son also is in the estate of sonship, and is not the Father; and the Holy Spirit is the Holy Spirit which proceeds incessantly from the Father[1] and not from the Son; three substances abiding stable, each one of them in their nature indivisibly united in one godhead, one image, one activity, one dominion, one power; the Trinity has not worship nor adoration nor discrepancy, the one person from another, nor is one perfect and its fellow not equal with its dominion; but *all are* in the estate of *godhead; *there is* one estate, one authority; and there is in it no servant or master, but they are equal in dignity and rule and light and splendor; the Father is not for one hour or moment without the Son, nor the Holy Spirit, but there abides a three-fold holy nature, without beginning or end. And it is meet for us that we believe in God the Word, that he has two births; his birth from the Father before all the world, which is inscrutable, and his birth in the latter days from Mary the Virgin without union with a man, which is inscrutable and indisputable, and no one knows it but he. And the Word became flesh and dwelt among us[2] and our eyes saw him, and our hands handled him[3]. It was not the Father who created him even as one of the angels, nor as cherubim and seraphim, nor as one of the orders

* fol. 191, v° b.

1. John 15 : 26. — 2. John 1 : 14. — 3. 1 John 1 : 1.

ተ ፡ ዝንቱ ፡ ይቤ ፡ በእንተ ፡ መንፈስ ፡ ቅዱስ ፡ እምዚአየ ፡ ይነሥእ ። ወያጤይቀክሙ ፡
ዝንቱ ፡ ዘርኢነ ፡ ኪያሁ ፡ በውስተ ፡ ዮርዳኖስ ፡ ላዕለ ፡ ወልድ ፡ ዘተሰብአ ፡ በአምሳለ ፡
ርግብ ፡ ሶበ ፡ ርእየ ፡ አምላክ ፡ ቃል ፡ ከመ ፡ አበየት[1] ፡ ኀጢአት ፡ ወረደ ፡ እምሰማይ ፡
ወኀደረ ፡ ውስተ ፡ ከርሠ ፡ ድንግል ፡ ማርያም ፡ ወነሥአ ፡ እምኔሃ ፡ ሥጋ ፡ በምሥጢ
ር ፡ ዐቢይ ፡ ዘኢይትሐለይ ፡ ወኢይትረከብ ፨ ወነበረ ፡ ውስተ ፡ ከርሣ ፡ ፱አውራኀ[2] ፡ 5
ወገብረ ፡ ሎቱ ፡ ሥጋ ፡ እምውስቴታ ። ኢኮነ ፡ አብ ፡ ዘነበረ ፡ ውስተ ፡ ከርሠ ፡ ድንግል ፡
ከመ ፡ ኢይበል ፡ ሰብእ ፡ ከመ ፡ አብ ፡ ይፈልስ ፡ እምአብና ፡ ኀበ ፡ ወልድና ፡ ወኢወል
* fol. 192, r° b. ድ ፡ ከ*መ ፡ ይፈልስ ፡ እምወልድና ፡ ኀበ ፡ አብና ፨ ወከማሁ ፡ መንፈስ ፡ ቅዱስኒ ፡ ኢይ
ፈልስ ፡ ኀበ ፡ አብና ፡ ወኢኀበ ፡ ወልድና ፡ ዳእሙ ፡ ፩ፈቃድ ፡ ወአሐቲ ፡ ሥምረት ፡ ለ
ሥሉስ ፡ ቅዱስ ፡ ከመ ፡ ኢይትኀበል ፡ ፩ወኢይረስዮ ፡ ነኪረ ፡ እመለኮት ፡ ዳእሙ ፡ ው 10
እቱ ፡ ዘተሰብአ ፡ በከመ ፡ ፈቀደ ፡ ወተዓገሠ ፡ ላዕለ ፡ ሕማማት ፡ ዘአልቦ ፡ ውስቴታ ፡
ስሕተት ፨ ወኢያምጽአ[3] ፡ ምስሌሁ ፡ ሥጋሁ ፡ እምሰማይ ፡ አላ ፡ ነሥአ ፡ እማርያም ፡
ድንግል ፡ ወላዲተ ፡ አምላክ ፡ ዘእንበለ ፡ ትድምርት ፡ እኁለ ፡ እመሕያው ፡ ኢኮነ ፡ ልደ
ቱ ፡ ምትሀተ ፡ አላ ፡ ዘበአማን ፡ ራእይ ፡ ወዘቲኬ ፡ ሃይማኖትነ ፡ እንተ ፡ ነአምን ፡ ኪያ
ሃ ፡ ውእቱ ፡ እግዚአብሔርኒ ፡ ወውእቱ ፡ ብእሲ ፡ በትስብእቱ ፡ ዘኢይትነገር ፡ እስመ ፡ 15
ውእቱ ፡ አማኑኤል ፡ በልዐ ፡ ወሰትየ ፡ ዘአቅረቡ ፡ ሎቱ ፡ ወተጸውረ ፡ ከዕበ ፡ ዲበ ፡

1. B አብየት ፡ — 2. B ፱አውራኃ ፡ — 3. B ወኢያምጽአ ፡

* fol. 192 r° a. *of angels*, * but he who was born, by his nature and his image was above all principalities and powers and all exalted angels[1], and every name that is known of this time and of the time to come. He is equal with the Father and with the Holy Spirit, in his one godhead. For this cause he says of the Holy Spirit, He shall take of mine and shall declare *it* unto you[2]. This is that which we saw in Jordan in the form of a dove upon the Son who was made man. When God the Word saw that sin was obstinate, he came down from heaven and dwelt in the womb of the Virgin Mary, and he received flesh from her in a great mystery beyond thought and past finding out. And he abode in her womb nine months and made him flesh within her. It was not the Father that abode in the womb of the Virgin; that man might not say, that the Father passes from fatherhood unto sonship, nor that the Son* passes from sonship unto fatherhood, likewise the Holy Spirit does not pass unto fatherhood nor unto sonship, but there is one will and one good pleasure unto the holy Triune, even as none does falsely or does aught alien from the godhead; but he who was made man even as he willed, endured sufferings in which there was no deceit[3]. And he did not bring with him his flesh from heaven, but received it from Mary the Virgin, the Mother of God,

* fol. 192, r° b.

1. Or, angels of the ninth order? — 2. John 16 : 14. — 3. Or, fault.

ሰበ ፡ መስቀል ፡ በፈቃዱ ፡ ከመ ፡ ይኩን ፡ መሥዋዕተ ፡ ንጹሐ ፡ ለአብ ፡ በእንቲአነ ፡፡
ተቀነወ ፡ እደዊሁ ፡ ወተ* ረግዘ ፡ ገበሁ ፡ በኲናት ፡ ውእቱ ፡ እግዚአብሔር ፡ ወውእ * fol. 192, v° a.
ቱ ፡ ብእሲ ፡ ውእቱ ፡ ዋሕድ ፡ ወኢኮነ ፡ ውእቱ ፡ ክልኤተ ፡ ዘኢይመውት ፡ በመለኮ
ቱ ። ተወከፈ ፡ሞተ ፡ በፈቃዱ ፡ ዘኢይመውት[1] ፡ ምስለ ፡ ምውታን ፡ ተኈለቈ[2] ፡ ዋሕ
5 ድ ፡ ውእቱ ፡ ወጽአ ፡ እምገቦሁ ፡ ማይ ፡ ወደም ፡ ሥርዐተ ፡ ለምሥጢራተ ፡ ቅድሳ
ት ፡፡ ኢኮነ ፡ ውእቱ ፡ ትስብእት ፡ ባሕቲቱ ፡ ዘገብረ ፡ ኪያሃ ፡ ዘንተ ፡ ከመ ፡ ኢይበል ፡
ሰብእ ፡ ከመ ፡ ተፈልጠት ፡ ይእቲ ፡ መለኮት ፡ ሐሰ ፡ ለእግዚአብሔር ፡፡ ዳእሙ ፡ መለ
ኮት ፡ ተወከፈ ፡ ሕማመ ፡ ውስተ ፡ ሥጋ ፡ ዘእንበለ ፡ ክሕደት ፡ እስመ ፡ ውእቱ ፡ በብ
ሕታዌሁ[3] ፡ ውስተ ፡ ኲሉ ፡ ዘገብሮ ፡ አሐዱ ፡ ግዕዝ ፡ ውእቱ ፡ ወኢኮነ ፡ ክልኤተ ፡ ግ
10 ዕዘ ፡ ፍሉጣነ ፡ ወኲሉ ፡ ዘገብሮ ፡ ቃል ፡ በሥርዐቱ ፡ ዘእንበለ ፡ ፍልጠት ፡ እምትስብእ
ቱ ፡ ኢበኀይላት ፡ ዘይደሉ ፡ ለመለኮት ፡ ወኢበሕማማት ፡ ዘይደሉ ፡ ለትስብእት ። ኢ
*ንትሀጐል ፡ ከመ ፡ ቆጵርያኖስ ፡፡ ወካልአን ፡ ዐላውያን ፡ እለ ፡ ይትናገሩ ፡ ኑፋቄ ፡ ከ * fol. 192, v° b.
መ ፡ መለኮት ፡ ተፈልጠ ፡ እምትስብእት ፡ በጊዜ ፡ ስቅለት ፡ ዘንተ ፡ ይብሉ ፡ እሉ ፡ ከ
ሓድያን ፡ ያየድዑነ ፡፡ ከመ ፡ እግዚአብሔር ፡ ፈሪሆ ፡ እንዘ ፡ ይበጽሕ[4] ፡ ለትስብእት ፡
15 ተፈልጠ ፡ እምኔሁ ፡ ወኀደጎ ፡ ዝነገሮሙ ፡ ዘለክሕደቶሙ ፡ ወተጠብቦቶሙ ፡ በሐሰ

1. B ዘኢይመወት ፡ — 2. B ተኆለቈ ፡ — 3. B በብሕታዌቱ ፡ — 4. B ይበጽሐ ፡

without human intercourse. His birth was not phantom but real appearance.
And this therefore is our faith which we believe; he is God and he is man
in his ineffable incarnation, for he is Immanuel; he ate and drank what they
offered him, and by his will he was placed upon the wood of the cross that
he might be a pure sacrifice unto God the Father for us. His hands were
nailed and his side was pierced * with the spear; he is God and he is man * fol. 192, v° a.
also. He is one and not two; who does not die in his divinity; he that did
not die endured death of his own will; the Only-begotten was numbered
with the dead. From his side issued water and blood, a covenant[1] of the
mysteries of holiness. The incarnation which he wrought was not alone that
man might not say that the godhead was divided; God forbid! But the god-
head endured the passion in the flesh without rebellion, because he in his
solitariness in all that he did was one nature, and there were not two dis-
tinct natures. And everything that the Word in his office did, *he did* without
separation from his humanity, either in the power that belonged to deity
or in the passions that belonged to humanity. Let us not * perish, even as * fol. 192, v° b.
Cyprian and the other heretics who assert the division, that deity was sepa-
rated from humanity at the time of the crucifixion. This those heretics say.
They tell us that the Lord in his fear when he came to be made man, se-
parated himself from him and left him. This is the word of their heresy and

1. Or, sacrament.

ት ፨ ወጽዕለቶሙ ፡ ለእግዚአብሔር ፡ ወዕርፈቶሙ ፡ ላዕሌሁ ፡ ኢይደሉ ፡ ለነሰ ፡ ዝን
ቱ ፡ ፅርፈት ፡ ላዕለ ፡ ንጉሠ ፡ ስብሐት ፡ አላ ፡ ነአምን ፡ ከመ ፡ ዘኢይሰብእ ፡ ተሰብአ ፡
ወዘአልቦቱ ፡ ደም ፡ ነሥአ ፡ እምደመ ፡ ድንግል ፡ ከመ ፡ ሕፃን ፨ ወዘኢየሐምም ፡ ተወ
ክፈ ፡ ሕማማተ ፡ ውስተ ፡ ሥጋሁ ፨ በከመ ፡ ይቤ ፡ ጳውሎስ ፡ ጠቢብ ፡ ውእቱ ፡ ተመ
ሰሎሙ ፡ ለአኀዊሁ ፡ በኵሉ ፡ ምንትኒ ፡ ዘእንበለ ፡ ኀጢአት ፡ ባሕቲታ ፨ ከመ ፡ ይባ
ልሖሙ ፡ ለእለ ፡ ይነብሩ ፡ ውስተ ፡ ሥልጣነ ፡ ሞት ፡ በውእቱ ፡ መዋዕ* ል ፡ ዐቢይ ፡ በ
ሞቱ ፡ አድኀነነ ፡ ወበሥርዓቱ ፡ ባልሐነ ።

ወርእዩ[1] ፡ ንጉሥ ፡ ወትዕይንቱ ፡ ኀይለ ፡ ነገሩ ፡ ለሳዊሮስ ፡ ወብርሃነ ፡ ገጹ ፡ ወተ
ሐዘብዎ ፡ ከመ ፡ ዘ፩እመላእክት ፡ ይቤሉ ፡ በከመ ፡ ይቤሉ ፡ ሰብአ ፡ አቴና ፡ ለጳው
ሎስ ፡ ወለበርናባስ ፡ እስመ ፡ አማልክት ፡ ተመሰሉ ፡ ከመ ፡ ሰብእ ፡ ወነበሩ ፡ ምስሌሆ
ሙ ፨ መኑ ፡ ይክል ፡ በጺሐ ፡ ለዜንዎ ፡ ምክሕከ ፡ ወኍልቆ[2] ፡ ዘቃላቲከ ፡ አንተ ፡ ሳ
ዊሮስ ፡ መስተጋድል ፡ ወኢኮነ ፡ ተጋድሎትከ ፡ ከመ ፡ ትሰባሕ ፡ እምሰብእ ፡ ወባሕቱ ፡
ከመ ፡ ትስብክ ፡ በኢየሱስ ፡ ክርስቶስ ፡ ከመ ፡ ጳውሎስ ፡ ወኵሎሙ ፡ ሐዋርያት ፡ እስ
መ ፡ አንተ ፡ ተሳተፍከሙ ፡ በሕማሞሙ ።

ወዕቤሃ ፡ ቀርበ ፡ ሳዊሮስ ፡ ኀበ ፡ ንጉሥ ። ወይቤሎ ፡ ኢትፍራህ ፡ ኦንጉሥ ፡ ሶበ ፡
ሰማዕከ ፡ ከመ ፡ እግዚአብሔር ፡ ቃል ፡ ተወክፈ ፡ ሕማማተ ፡ በእንቲአነ ፡ ወሞተ ፡ በ

1. B ወርእየ ፡ — 2. B ውኍልቆ ፡

skill in deceit and their reviling against the Lord and their blasphemy against him. This blasphemy against the king of glory does not become us, but we believe that he who was not man was made man, and he who was without blood received of the blood of the Virgin as an infant, and he who did not suffer endured sufferings in his flesh; even as the wise Paul says, He was like in everything whatsoever unto his brethren except only sin, that he might deliver those who dwelt in the dominion of death in that great day[1]. * By his death he saved us, and by his dispensation[2] he freed us. »

* fol. 193, r° a.

And the king and his company saw the might of the word of Severus, and the light of his countenance, and they deemed him even as one of the angels. They said, even as the men of Athens[3] said to Paul and Barnabas, that the gods were likened to men and dwelt with them[4]. Who is able to attain the telling of thy glory, and to recount thy words? Thou, Severus, art an athlete, and thy wrestling was not that thou mightest be glorified of men, but that thou mightest proclaim Jesus Christ as Paul and the apostles, for thou didst have fellowship with them in their sufferings.

And then Severus drew near unto the king and said to him, « Fear not, O king, if thou hast heard that God the Word endured sufferings for us and died

1. Heb. 2 : 15,17. — 2. Or, sacrament. — 3. Lystra is meant. — 4. Acts 14 : 11.

ሥጋ ፡ ወኢትኅድጎሙ ፡ ለመናፍቃን[1] ፡ ቃል ፡ ይቅንኡከ ፡ አንጉሥ ፡ እስመ ፡ ውእቶ
ሙ ፡ ይብሉ ፡ በ* ልሳኖሙ ፡ ዘይደልው ፡ ለመትር ፡ ኢየአምኑ ፡ ውእቶሙ ፡ ከመ ፡ እግዚ
አብሔር ፡ ቃል ፡ ዘተሠገወ ፡ ሞተ ፡ ወተቀብረ ፨ ወንሕነሰ ፡ ነአምን[2] ፡ ከመ ፡ ውእቱ ፡
ሞተ ፡ ወተቀብረ ፡ በትስብእቱ ፡ ወውእቱ ፡ ዘኢይመውት ፡ ወኢይትረከብ ፡ በመለኮ
5 ቱ ፡ ወትንሣኤሁ ፡ ወከመ ፡ በትንሣኤሁ[3] ፡ ተዐውቀ ፡ ኀይሉ ፡ እስመ ፡ ውእቱ ፡ ሰበ ፡
ተንሥአ ፡ እሙታን ፡ ሰዐሮ ፡ ለሞት ፨ ተንሥአ ፡ እስመ ፡ ውእቱ ፡ ንጉሠ ፡ ኀይላት ፡
ወኢነሐሱ ፡ ትንሣኤ ። ወለእመሰ ፡ ክሕድነ ፡ ትንሣኤ ፡ ከንቶኬ ፡ ሃይማኖትነ ፡ ወኮነ ፡
እንከ ፡ ሱታፌነ[4] ፡ ምስለ ፡ አይሁድ ፡ ጸላእቱ ፡ ለእግዚአብሔር ፡ እለ ፡ አብጠሉ ፡ ሞ
ቶ ፡ ዘቦቱ ፡ አብጠሎ ፡ ለሞት ፡ ወለክሕድ ፡ ዘአስሐቶ ፡ ወአስፈጦ ፡ ለአዳም ፨ አላ ፡
10 ንአምን ፡ ንሕነሰ ፡ አንጉሥ ፡ በሥሉስ ፡ ቅዱስ ። ይቤሉ ፡ መናፍቃን ፡ ዕዉራነ ፡ አልባ
ብ ፡ እስመ ፡ ድንግል ፡ ሰበ ፡ ወለደቶ ፡ ለሕፃን ፡ ኮነ ፡ * ሥሉስ ፡ ርቡዐ ። ሐሰ ፡ ለእግ
ዚአብሔር ፡ ከመ ፡ ንበል ፡ ንሕነ ፡ ከመ ፡ ፩ኮነ ፡ ፪አው ፡ ንክፍሎ ፨ አላ ፡ ውእቱ ፡ ብር
ሃን ፡ ዘኢይትፈለጥ ፡ እመለኮቱ ፡ ወኢንበል ፡ ከመ ፡ መናፍቃን ፡ ከመ ፡ ፩ኮነ ፡ ፪አው ፡
ንክፍሎ ፡ ዳእሙ ፡ ውእቱ ፡ ፩በመለኮቱ ፡ ወትስብእቱ ፡ ዝንቱ ፡ ኮነ ፡ በምሥጢር ፡ መ
15 ንክር ፨ ወዘኀደረ ፡ ውስተ ፡ ከርሠ ፡ ማርያም ፡ ድንግል ፡ ወላዲተ ፡ እግዚአብሔር ፡
ቃል ፡ ዐርገ ፡ ውስተ ፡ ሰማይ ፡ ወነበረ ፡ በየማነ ፡ አብ ፡ ወውእቱ ፡ ይመጽእ ፡ ከመ ፡
ይኰንን ፡ ሕያዋነ[5] ፡ ወምውታነ[6] ፨ ዛቲ ፡ ይእቲ ፡ ሃይማኖት ፡ ጽንዕት ፡ ዘእንበለ ፡ ዕል
ወት ፡ ጥምቀት ፡ አሐቲ ፡ ዘእንበለ ፡ ደነስ ፨ ከማሁ ፡ ሥላሴ ፡ አብ ፡ ወወልድ ፡ ወመ

1. B ለመናፍቃን ፡ — 2. B ንአምር ፡ — 3. B ትንሣኤሁ ፡ — 4. B ሱቱፋነ ፡ « our companions ». — 5. B ሕያዋነ ፡ — 6. B ወምውታነ ፡

in the flesh; and thou shalt not permit the dividers of the Word to be jealous of thee, O king, for they say with * their tongue that ought to be cut out, that they do not believe that God the Word that was made flesh died and was buried. But we believe that he died and was buried in his humanity, even he who knew not death and was unsearchable in his divinity and his resurrection, and that in his resurrection was revealed his power, for when he rose from the dead he brought death to an end. He rose because he was king of power. And let us not deny the resurrection. But if we deny the resurrection, our faith is vain and our fellowship is with the Jews, the enemies of God; who do away with his death whereby he did away with death, and the disobedience which seduced and beguiled Adam. But we believe, O king, in the Holy Trinity. The schismatics, blind of heart, say that when the Virgin brought forth the child, * the three-fold became four-fold. God forbid that we should say that one was two, or that we should divide him. But he is the light that was not separated from his divinity. And let us not say as do the heretics that one became two, nor divide him, but he is one in his divinity and his humanity; this is a wondrous mystery. And he who dwelt in the womb of Mary the Virgin, the Mother of God the Word, ascen-

* fol. 193, r° b.

* fol. 19[…]

ኀፌስ ፡ ቅዱስ ፡ ሀላዊት ፡ ዘእንበለ ፡ ፍልጠት ፡ በ፩መለኮት ፡ ወበ፩ብሕርይ ፡ ወ፫ህላዌ ፡
ዘእንበለ ፡ ተደምሮ ፡ ወኢተቶስሐ ፨ ወኵሉ ፡ ፩እምኔሆሙ ፡ ነበረ ፡ ወኵሉ ፡ ህላዌ ፡
fol. 193, v° b. ነበረ ፡ በህላዌሁ ፡ ዛቲ ፡ *ይእቲ ፡ ሃይማኖት ፨ ወባቲ ፡ ቀዋሚት ፡ ቤተ ፡ ክርስቲያን ፡
ይእቲ ፡ ሃይማኖት ፡ እንተ ፡ ሐዋርያት ፡ ነአምን ፡ ከመዝ ፡ ወናአምር[1] ፨ ወኢንረድእ ፡
አሐዱ ፡ እመናፍቃን ፡ ወኢንትወከፎ ፡ አላ ፡ አአምን ፡ ክሡተ ፡ ከመ ፡ ቃል ፡ ዘተወል 5
ደ ፡ እምአብ ፡ ተሠገወ ፡ እማርያም ፡ ድንግል ፡ ወኮነ ፡ ፩ምስለ ፡ ሥጋሁ ፡ ዘተሰብአ ፡
ቦቱ ፡ ዘተወልደ ፡ እምአብ ፡ ዋሕድ ፡ ውእቱ ፡ በሥጋሁ ፡ ወነፍሱ ፡ ወልቡናሁ ፡ ነፍስ ፡
ነባቢት ፡ መንፈሳዊት ፡ ወኢኮነት ፡ ይእቲ ፡ ዘመናዊት ። ወኢኮነት ፡ ይእቲ ፡ ዘተኀድ
ሮ ፡ ውስቴቱ ፡ ጊዜ ፡ ወተኀድጎ ፡ ጊዜ ፡ አላ ፡ ፩ውእቱ ፡ ዘእንበለ ፡ ተባዕዶ ፡ እስከ ፡ ለ
ዓለም ። ኢኮነት ፡ ቃል ፡ ከመበ ፡ አመ ፡ ሰበ ፡ ጊዜ ፡ ዘትትፈለጥ ፡ እምሥጋ ፡ ዳእሙ ፡ 10
ውእቱ ፡ ዋሕድ ፡ በህላዌሁ ፨ ወአልቦቱ ፡ ማኅለቅት ፡ እምዝ ፡ ሀለወ ፡ ቦቱ ፡ በ፩ህላዌ ፡
ወአኮ ፡ ክልኤ ፨ አምላክ[2] ፡ በመለኮቱ ፡ ወብእሲ ፡ በሥጋሁ ። ወሎቱ ፡ ፪ልደት ፡ ኅቡ
fol. 194, r° a. ረ ፡ ልደቱ ፡ እምአብ ፡ እ*ምቅድመ ፡ ኵሉ ፡ ፍጥረት ፡ በመለኮቱ ፡ ዘእንበለ ፡ እም ፡ ወ
ልደቱ ፡ እማርያም ፡ ድንግል ፡ በትስብእቱ ፡ ዘእንበለ ፡ አብ ። ዘእንበለ ፡ ዘርእ ፡ ውእ
ቱ ። ዝንቱ ፡ በሕቲቱ ፡ ተወከፈ ፡ ትስብእተ ፡ ወእምድኅረ ፡ ተሠግዎቱ ፡ ኢወሰከ ፡ ላ 15
ዕለ ፡ ሥላሴ ፡ ምንተኒ ፨ ወይእዜኒ ፡ እመን ፡ በእግዚእ ፡ ፩አምላክ ፡ ኢየሱስ ፡ ክርስቶ
ስ ፡ ከመ ፡ ውእቱ ፡ ፩ህላዌ ፡ በ፩መለኮት ፨ ኢይፈልስ[3] ፡ መለኮት ፡ ኀበ ፡ ትስብእቱ ፡

1. B ወንአምር ፡ — 2. B አምልክ ፡ — 3. B ኢፈልስ ፡

ded into heaven and sat down at the right hand of his Father, and he shall come to judge the quick and the dead. This is the certain faith without heresy; one baptism without defilement; so *is* the Trinity, Father and Son and Holy Spirit, existing without division in one godhead, and in one substance and three persons without mingling or blending. And each one of them abides, even each person, in his *own* person; this * is the faith. And in it the church stands. It is the faith of the apostles; so we believe and know. And we do not help one of the heretics nor agree with him, but I distinctly believe that the Word that was begotten of the Father was made flesh of Mary the Virgin, and was one with the flesh wherewith he was made man; he that was begotten of the Father is one in his flesh and his soul and his understanding; the thinking soul *is* spiritual and is not temporal, and it does not at one time abide with him and at another time depart from him, but he is one, without change forever. It is not that he is Word when he is separated from the flesh[1], but he is one[2] in his nature, and his oneness of nature is without end; and he is not two, God in his divinity and man in his flesh. And he has two births, his birth from the Father * before all creation, in his divinity,

* fol. 193, v° b. — * fol. 194, r° a.

1. Text obscure. — 2. Or, only-begotten, unique.

ወኢትስብእት ፡ ኀበ ፡ መለኮት ፡ በተመሥጦ ፡ ከመ ፡ ፩እምነቢያት ፡ ወባሕቱ ፡ ቃል ፡
ሥጋ ፡ ኮነ ፡ ወልደ ፡ ማርያም ፡ ድንግል ፡ ቅድስት ፡ ወላዲተ ፡ አምላክ ፨ ወውእቱ ፡
ዋሕድ ፡ አምላክ ፡ ፍጹም ፡ ወውእቱ ፡ ብእሲ ። ገብረ ፡ ሰላመ ። ወኢኮነ ፡ መለኮት ፡
ዘይትቀነይ ፡ ለትስብእቱ ፡ ወኢትስብእቱ ፡ ይትቀነይ ፡ ለመለኮቱ ፡ አላ ፡ ውእቱ ፡ ነባሬ ፡
በመለኮቱ ፡ በብሕቱት ፡ ዘእንበለ ፡ ፍልጠት ፡ ወኢቱስሕት ፨ ከመ ፡ ኢይበል ፡ ዘይብ
ል ፡ ከመ ፡ ፩ጥዕመ ፡ ሞተ ፡ ወካልኡ ፡ ሞአ ፡ ለሞት ፡ ዳእሙ ፡ ዘ* ተወክፈ ፡ ሕማማተ ፡ *fol. 195, r° b.
ወሞተ ፨ ውእቱ ፡ ዘሳቀዮ ፡ ለሞት ፡ ዘእንበለ ፡ ተሐውሶ ፡ ወከሠተ ፡ ለነ ፡ ከመ ፡ ውእ
ቱ ፡ ዘሞአ ፡ ለሞት ፡ ወኬዶ ፡ በመለኮት ፡ አሐቲ ፡ ወበ፩ህላዌ ፡ ወገጽ ፡ ፩ወልድ ፡ ዋ
ሕድ ፡ ለእግዚአብሔር ፡ ፍጹም ፡ አልቦ ፡ ውስቴቱ ፡ ሕጸት ፡ ወኢውላጤ ። ወኢንሔ
ሊ ፡ ከመ ፡ ለዝንቱ ፡ ዘረከበ ፡ ሕማም ፡ ተባዕዶ[1] ፡ ወተፈልጦ ፡ ወትድምርት ፡ ወተቶ
ስሖ[2] ፨ ወኢይትአመር ፡ መለኮት ፡ ዘእንበለ ፡ ሥጋ ፡ ወኢሥጋ ፡ ዘእንበለ ፡ መለኮት ፡
ዳእሙ ፡ ፩መለኮት ፡ ዘኢይትወከፍ ፡ ሕማመ ፡ ኮነ ፡ ፩ምስለ ፡ ዘይትወከፍ ፡ ሕማመ ፡
ዘይሴሲ ፡ ለኵሉ ፡ ዘሥጋ ፡ ኮነ ፡ አሐዱ ፡ ምስለ ፡ ዘይርኅብ ፡ ወይጸምእ ፡ ተፀገሠ ፡ ላ
ዕለ ፡ ሕማማተ ፡ ሥጋ ፡ ዘውእቱ ፡ ድካም ፡ ዘውስተ ፡ ፍኖት ፡ ወድካመ ፡ ሥጋ ፡ ወተ
ሀማሥ ፡ ላዕለ ፡ ስቅለት ፡ ወጸምአ ፡ በዲበ ፡ መስቀል ፡ ወተሀውከ ፡ ነፍስ ፡ እስከ ፡ ለሞ
ት ፡ ወአጽንኖ ፡ ርእስ ፡ ወአወፈዮ[3] ፡ ሎቱ ፡ መንፈሶ ፨ ወተረግዘ[4] ፡ ገቦሁ ፡ እ*ምነ ፡ *fol. 196, v° a.

1. B ዘእንበለ ፡ ተባዕዶ ፡ — 2. B ወተቶስሐ ፡ — 3. B ወአወፈዮ ፡ — 4. B ወተረግዘ ፡

without mother, and his birth from Mary the Virgin in his humanity, without father. Without seed is he. He alone took on humanity, and by his incarnation he did not add anything unto the Trinity. And now believe in the Lord one God, Jesus Christ, that he is one nature in one godhead. Divinity does not pass unto his humanity, nor humanity unto divinity, through being snatched away, as one of the prophets, but the Word became flesh, the Son of Mary the Holy Virgin, the Mother of God, and he is one[1]; perfect God and man is he. He made peace[2]. And divinity does not serve his humanity, nor does his humanity serve his divinity, but he abides in his divinity alone, without division or admixture; that none may say that one tasted death and another conquered death, but he who * endured suffering and death, he it was who tormented death unmoved, and he revealed to us that he who conquered death and crushed it is in one godhead and in one nature and person; one only-begotten Son of God, perfect, without decrease or change. And we do not think that change and division and blending and mixture appertain unto him whom the suffering befell. And divinity is not revealed apart from the flesh nor the flesh apart from divinity, but the one divinity that did not endure suffering is one with that which did endure suffe- *fol. 195, r° b.

1. Or, only-begotten, unique. — 2. Eph. 2 : 15.

፩ሠገራት ፡ ወዓሊ ። ወወፂአ ፡ ደም ፡ ወማይ ፡ እምኔሁ ፡ እምድኅረ ፡ ሞቱ ፡ ዘውእቱ ፡ ነቅዐ ፡ ሕይወት ፡ ዘንተ ፡ ኵሎ ፡ ተወከፈ ፡ አምላክ ፡ ቃል ፡ በሥጋሁ ፡ ዘአልቦ ፡ ውስቴቱ ፡ ተራሕቆ ፡ ለብሐትናሁ[1] ፡ በ፩ህላዌ ፡ ራእይ ፡ ዘእንበለ ፡ ፍልጠት ፡ ፍጹመ ፡ እምአብ ፡ ወኢኮነ ፡ ፪መለኮት ፡ ወኢክልኤ ፡ አምሳል ፨ ወዘሰ ፡ የአምን ፡ በ፪ናሁ ፡ ፈትሐ ፡ ብሕቱተ ፡ ወኮነ ፡ ነኪረ ፡ ወርሑቀ ፡ እምዋሕዳዊት ፡ ቃለ ፡ እግዚአብሔር ። ኵሉ ፡ ዘይብል ፡ ፪አው ፡ ከመ ፡ ጽላሎት ፡ አው ፡ ምትሐት ፡ ናሁ ፡ ተመስሎ ፡ ለአውጢክስ ፡ ሕጉል ፨ ነአምን ፡ ከመዝ ፡ በዋሕዳዊት[2] ፡ ክርስቶስ ፡ ወሕማም ፡ ማሕየዊት[3] ። ወአልቦ ፡ ውስቴታ ፡ አስትቶ ፡ ወልድ ፡ ዕሩይ ፡ ምስለ ፡ አብ ፡ ወመንፈስ ፡ ቅዱስ ፡ በራእየ ፡ መለኮት ፨ ወውእቱ ፡ ተወከፎ ፡ ሕማማት ፡ ወሞት ፡ ወዘይትፈቀድ ፡ ኵሉ[4] ፡ ውስተ ፡ ሥጋሁ ። ንብል ፡ ውእቱ ፡ ዝንቱ ፡ ፩ወከመ ፡ ውእ* ቱ ፡ ተወከፎ ፡ በፈቃዱ ። ወዘውእቱ ፡ ይትሌዐል ፡ እምልብ ፡ ወዘውእቱ ፡ ክልአ ፡ እምልብ ፡ ውእቱ ፡ ምስለ ፡ ዝንቱ ፡ ፩ውእቱ ። ዝንቱ ፡ አምላክ ፡ ፩ሞተ ፡ በሥጋ ፡ ወአንሥአ ፡ ሙታነ ፡ በኀይሉ ፡ መለኮታዊት ፡ በከመ ፡ ጽሑፍ ፡ ውእቱ ፡ ውስተ ፡ ዳዊት ፡ ነቢይ[5] ፡ አንተሰ ፡ አንተ ፡ ከመ ፨ ወዓመቲከ[6] ፡ ኢየኀልቅ ፨ ፩ውእቱ ፡ ወኢኮነ ፡ ፪ዘሞተ ፡ ወሞአ ፡ ለሞት ፡ ወተንሥአ[7] ፡ እምውታን ፡ ወጸገወነ ፡ መዊአ ፡ ላዕለ ፡ ሞት ፡ እስከ ፡ ለዓለም ። አብጠለ ፡ ዕፀ ፡ ሞት ፡ ወተከለ ፡ ለነ ፡ ዕፀ ፡ ሕይወት ፡ በትንሣኤሁ ፡ ዘበአማን ። ለነ[8] ፡ ፈታዊ

* fol. 194, vº b.

1. Read ለብሕትውናሁ? — 2. B ዋሕዳዊት ፡ — 3. B ማኅየዊተ ፡ — 4. B ኵሎ ፡ — 5. B ነዊይ ፡ — 6. B ወአመቲከ ፡ — 7. B ወተሥአ ፡ — 8. B አነ ፡

ring; he who feeds all flesh is one with him who hungered and thirsted; he endured the sufferings of the flesh, that is, weariness by the way and weariness of the flesh, and the enduring of crucifixion and thirst upon the cross and trouble of soul even unto death, and the drooping of the head and his giving up his spirit and the piercing of his side by * the soldier on guard, and the coming forth of blood and water from it after his death, which was a spring of life, — all this God the Word endured in his flesh, without withdrawing himself apart, in one nature and form, wholly without division from the Father; nor are there two deities nor two likenesses. But he who believes in two, behold he has rent the only-begotten in sunder, and is become alien and far off from the sole Word of God. Every one that speaks of two, or says that he is shadow or phantom, behold he is like unto Eutychus[1] the lost. We believe thus in the only-begotten Christ and the saving passion. And there is in it no inequality[2]; the Son is equal with the Father and the Holy Spirit in the form of deity and he it was who undertook suffering and death and all that was involved in his flesh. We say *that* he is one, and that he * endured it of his will. And he who

* fol. 194, vº a.

* fol. 194, vº b.

1. Eutyches is probably meant. — 2. Lit., neglect, omission.

ያነ ፡ ወጽሐቃነ ፡ ከመ ፡ ንትዐገሥ ፨ እግዚአብሔር ፡ አስተርአየ ፡ ወአፈልፈለ ፡ ላ
ዕሌነ ፡ መድኃኒተ[1] ፡ እሞት[2] ፡ ወምረረ ፡ ለኀጢአት ፨ በከመ ፡ ይቤ ፡ ዳዊት ፡ ብፁ
ዕ ፡ ተንሥእ ፡ በኀይልከ ፡ ወነዓ ፡ ለመድኃኒትነ ። ዘይቤ ፡ ነዓ ፡ ዝውእቱ ፡ በሥጋ ፡ ከ
መ ፡ ይባልሐነ ፡ እምሰይጣን ፡ ዘተሠልጠ ፡ ላዕለ ፡ አዳም ፡ በሞት ፡ እስመ ፡ *ውእቱ ፡
5 አጽዐሮ ፡ ለሞት ፡ በሞቱ ፡ ወለእመ ፡ ከነት ፡ ሰማየ ፡ ሰማያት ፡ ኢትክል ፡ ትነጽር ፡
ዲበ ፡ ስብሐተ ፡ መለኮቱ ፨ ወእፎ ፡ እንከ ፡ ትክል ፡ ምድር ፡ ጸኒዐ ፡ ላዕለ ፡ ስብሐተ ፡
መለኮቱ ፡ ገሃደ ፨ በእንተዝ ፡ ይቤ ፡ ነቢይ ፡ በእንቲአሁ ፡ ነዓ ፡ ለመድኃኒትነ ።

አይኬ ፡ ልብሰ[3] ፡ ሥጋ ፡ ዘተሠልጠ ፡ ላዕሌሁ ፡ ከይሲ ፡ ዘውእቱ ፡ ሰይጣን ። እስ
መ ፡ ቦቱ ፡ ከነ ፡ ሀጕል[4] ፡ ለአዳም ፡ ወወድቀ ፡ ውስተ ፡ ባሕረ ፡ ትዕቢት ፡ በእከየ ፡ ል
10 ቡ ፡ አመ ፡ ይቤ ፡ አዐርግ ፡ ኀበ ፡ ሰማይ ፡ ወአነብር[5] ፡ መንበርየ ፡ መልዕልተ ፡ ደመና
ት ፨ ወአንተ ፡ ዘትሄውዎ ፡ ወታድኅን ፡ እምኔሁ ፡ አምሳለ ፡ እንተ ፡ ወድቀት ፡ ቀዲ
ሙ ፡ በኀጢአት ። ዘውእቱ ፡ ብእሲ ፡ ዘፈጠርከ ፡ በአርአያከ ፨ ይደሉ ፡ ከመ ፡ ታእም
ር ፡ አንጉሥ ፡ መፍቀሬ ፡ እግዚአብሔር ፡ አንተ ፡ ወትዕይንትከ ፡ ከመ ፡ ሰይጣን ፡ ኢይ
ክል ፡ ይቁም ፡ ቅድመ ፡ ቃለ ፡ እግዚአብሔር ፡ ብሕቱት ፡ ወኢይትከሀል ፡ ተቃውሞ

1. B መድኃኒት ፡ — 2. B እሞተ ፡ — 3. B ልብሰ ፡ — 4. B ሐጕለ ፡ — 5. B አነብር ፡

is above understanding and he who is different from understanding is one with him. This one God died in the flesh and raised the dead by his divine power, even as it is written in David the prophet, But thou art thyself and thy years fail not[1]. He is one and not two, who died and conquered death and rose from the dead, and he has given us the victory over death forever. He has taken away the tree of death and has planted for us a tree of life, by his true resurrection. To us who are desirous and eager to endure, God has appeared and has caused salvation from death and *from* the bitterness of sin to burst forth upon us. Even as the blessed David says, Arise in thy might and come to our salvation[2]. Come, he says; that is, in the flesh, to free us from Satan who prevailed over Adam in death; because* in his death he harassed death; and though it be the heaven of heavens, it is not able to behold the glory of his divinity; and how then can we abide the glory of his divinity at all? For this cause the prophet says of him, Come to our salvation.

* fol. 195, r° a.

« What then was the garment of flesh over which the serpent, which is Satan, prevailed? For by it came the destruction of Adam, and he fell into the sea of vanity in the wickedness of his heart, when he said, I will ascend into heaven and set my throne above the clouds[3]. And thou art he who didst spoil him, and save from him the image which fell before into

1. Ps. 102 : 27. — 2. Ps. 80 : 2 (LXX. 79 : 3). — 3. Isa. 14 : 13. 14.

* fol. 195, r° b. ቶ ፡ ለእመ ፡ ኢለብሰ ፡ ሥጋ ፡ አዳም ፨ ወበእንተዝ ፡ ይቤ ፡ እስመ ፡ *ቃል ፡ ሥጋ ፡ ኮነ ፡
ፍጹመ ፡ ሰብአ ፡ ወምሉአ ፡ ውስተ ፡ ማሕፀና ፡ ለማርያም ፡ ድንግል ፡ በዋሕዳዊት ፡
መለኮቱ ፡ አሐቲአ ፡ እመትሐት[1] ፡ ወኢተፈትሐ ፡ ባቲ ። ሞአ ፡ ለዓለም ፡ ወሣቀየ ፡ ለሰ
ይጣን ፡ ወኬዶ ፡ ለሞት ፡ ወፄወዎ ፡ ለሲኦል ፡ በከመ ፡ ጽሑፍ ፡ ውእቱ ፨ እግዚአብሔ
ር ፡ ነግሠ ፡ ስብሐቲሁ ፡ ለብሰ ፡ ለብሰ ፡ እግዚአብሔር ፡ ኀይሎ ፡ ወቀነተ ፨ ውእቱ ፡ ዘ 5
ወሀበነ ፡ ሕይወተ ፡ ዘለዓለም ፨ ወሠዐረ ፡ መንበሮ ፡ ለሰይጣን ፡ እስከ ፡ ለዓለም ፡ በከ
መ ፡ ይቤ ፡ ጎርጎርዮስ ፡ ተናጋሬ ፡ መለኮት ፡ ዝንቱ ፡ ውእቱ ፡ ዘአንበሮ ፡ ከዊነ ፡ አሐደ ፡
ቃለ ፡ ምስለ ፡ ትስብእቱ ፨ አንጉሥ ፡ ኀያል ፡ እግዚአብሔር ፡ ይኩን ፡ ለከ ፡ ሐጺረ ።

ወሶበ ፡ ሰምዑ ፡ ምእመናን ፡ ወመናፍቃን ፡ ዘንተ ፡ ነገረ ፡ ሠምሩ ፡ ኵሎሙ ፡ ለዛ
ቲ ፡ ሃይማኖት ፡ ለተሳትፎ ፡ አርቶዶክሳዊት ። ወገደፉ ፡ እምኔሆሙ ፡ ክሕደቶ ፡ ለመቅ 10
ዶንዮስ ፡ ወማኅበረ ፡ ኬልቄዶን ፨ ወእምዝ ፡ ተናገሩ ፡ ኵሎሙ ፡ በበይናቲሆሙ ፡ ክብ
* fol. 195, v° a. ራቲሁ ፡ ለ*ሳዊሮስ ፡ ከመዝ ፡ መድኅን ፡ ኄር ፡ ወባላሒ ፨ ወኮነ ፡ ውስተ ፡ ቤተ ፡ ክርስ
ቲያን ፡ ሰላም ፡ ወሀድአት ፡ ወኮነ ፡ እግዚአብሔር ፡ ረዳኢሆሙ ።

ወእምዝ ፡ ካዕበ ፡ ይቤሎ ፡ ለንጉሥ ፡ አብ ፡ ሳዊሮስ ፡ ይደሉ ፡ ላዕሌነ ፡ ከመ ፡ ንት

1. B እምትሐት ፡

sin, that is, man whom thou didst create in thine image. — It is meet that thou shouldest know, O king, lover of God, thou and thy company, that Satan is not able to stand before the only-begotten Word of God; and it was not possible to resist him without putting on the flesh of Adam. And be-
* fol. 195, r° b. cause of this he says, ' The Word became flesh [1], perfect and full man, in the womb of Mary the Virgin, in his unique divinity, one from the bottom and without seam [2]. He conquered the world and oppressed Satan and crushed death and took Sheol captive; as it is written, The Lord reigneth; he hath put on his glory; the Lord hath put on his strength and hath girded himself [3]. He it is that has given us eternal life and has abolished the throne of Satan forever. As said Gregory the theologian, This is he whom he ordained to be one Word with his humanity. O mighty king, the Lord be thy defense. »

And when the believers and the schismatics heard this utterance, they all accepted this creed, unto orthodox fellowship. And they repudiated the apostasy of Macedonius and the council of Chalcedon. And then they told
* fol. 195, v° a. all of them one to another the excellencies of * Severus, that he was an excellent savior and liberator. And there was peace in the church and quiet, and the Lord was their helper.

And then again father Severus said to the king, « It is meet that we dis-

1. John 1 : 14. — 2. Cf. John 19 : 23. — 3. Ps. 93 : 1.

ኅሥሥ : በእንተዝ : ይእዜ ፨ ወናእምር : አምሰለ : ዘንሕነ : ተገዓዝያን : በእንቲአሁ :
ዘበእንቲአሁ : ኮነ : ፍልጠታት : ወአስተቶ : ውስተ : ቤተ : ክርስቲያን : ወበእንተ :
ማኅበረ : ኬልቄዶን ። ወአንተሂ : ንጉሥ : ወመሠንዩ[1] : ለእግዚአብሔር ፨ ብከ : መ
ዊእ : በማኅበር : ዝኩር : አገዝዝ : በአገብሮ : ለዝውፁዕ[2] : ለሃይማኖት[3] : ርትዕት : እ
ምውስተ : ማኅበር : ዘበኒቅያ ፨ ወበእንተዝ : ዘወድቀ : ሀከክ : ወፍልጠት : ወከማሁ :
አበው : እለ : ተጋብኡ : በኤፌሶን ፨ ወኢኮኑኑ : ዘአጽንዑ : ወአውገዙ : ለኵሉ : ዘይ
ዌስክ : ምንተኒ : ውስተ : ሃይማኖቶሙ ፨ ወእምይእዜኒኬ : ኢይደሉ : *በኤጲስ : ቆጶ
ስ : ወኢለቀሲስ : ወለአሐዱ : እምአሕዛብ : ከመ : ያቅም : ግብረ : ሐዲሰ : እስመ :
ማኅበረ : ኬልቄዶን : ርኵስት : ሠርዐ : ውስቴቱ : ክልኤ : ግዕዘ : ወክልኤ : አምሳ
ለ ። ወከፈልዎ : ለክርስቶስ : ዋሕድ : በራእያት : ወህላዌያት : ወጠባይዕ : ወፍሉጣ
ት : ከመ : አይሁድ : እለ : ይብሉ : ከመ : ውእቱ : ሰብእ : ዘሰቀልዎ : ክሕዱ : ብሕቱ
ተ : ለእግዚአብሔር : ወኮኑ : ከመ : እንስሳ : በበይነ : ኀርትምና : ፅርፈት ፨ ወመነ
ኑ : ቀኖናተ : አበው : እለ : እሙንቱ : መምህራኒነ : እለ : ይብሉ : ከመ : እግዚእነ :
ኢየሱስ : ክርስቶስ : ወልደ : እግዚአብሔር : ወተሳተፉ : ምስለ : ቃላተ[4] : አከውላአ :
ወታወድሬጦስ : መምህራነ : ኑፋቄ : ወአምኑ : ከመ : ንስጡር : እቡድ : ዘኮነ : ይትቃ

* fol. 195, vº b.

1. B ወመሠንዩ : — 2. B ለዘውፁዕ : — 3. B በሃይማኖት : — 4. B ቃላት :

cuss together concerning this now, and know the likeness of that concerning which we contend, because of which divisions and setting at naught have arisen in the church; even concerning the council of Chalcedon. And thou also, O king and glorifier of the Lord, didst have the victory in the memorable council; forcibly subject this apostate unto the true faith of[1] the council that was in Nicaea. And concerning this disturbance and division that has befallen, likewise the fathers who assembled in Ephesus, — was it not they that were firm, and anathematized every one who added anything unto their creed? And from this time therefore it is not meet * for a bishop or elder or one of the congregation to institute a new matter. For the foul council of Chalcedon distinguished in him two natures and two likenesses, and they divided the only-begotten Christ into forms and substances and natures and individualities, as the Jews, who say that he whom they crucified was a man, deny unity to God, and they are as beasts in impious blasphemy, and they set aside the canons of the fathers who are our teachers, who say that our Lord Jesus Christ *is* Son of God, and they are partakers with the words of Aquilaeus and Theodoret, the teachers of heresy, and they believe as did Nestorius the mad, who opposed the holy Cyril and said that he was a heretic. And behold thenceforth has appeared their work and * their faith and that which Theodoret did to them who wasted us in his days, writing that

* fol. 195, vº b.

* fol. 196.

1. Lit., from.

ረኖ ፡ ለቅዱስ ፡ ቄርሎስ ። ወይቤ ፡ ከመ ፡ ውእቱ ፡ ሐራጥቃ ። ወናሁ ፡ አስተርአየ ፡
እምይእዜሰ ፡ ግብሮሙ ፡ ወአሚ * ኖቶሙ ፡ ወዘገብሮሙ ፡ ታኦድሬጦስ ፡ ዘአማሰነነ ፡ በመ
ዋዕሊሁ[1] ፡ እንዘ ፡ ይጽሕፍ ፡ ዘይትቃወም[2] ፡ በቱ ፡ ለምእመናን ። ወለኵሎሙ ፡ መምህ
ራነ ፡ ቤተ ፡ ክርስቲያን ። ወዘየዐቢ ፡ እምኀዘ ፡ ኵሉ ፡ ተቃውሞቱ ፡ ለውእቱ ፡ አብ ፡ ክ
ቡር ፡ ሊቀ ፡ ኤጲስ ፡ ቆጶሳት ፡ ቄርሎስ ፡ ዘተሰልጠ ፡ ወወሀበ ፡ ከመ ፡ ይኅሥሥ ፡ ኵ
ሎ ፡ ቃላቲሁ ፡ ዘምልእት ፡ ዕርፈተ ፡ ወኑፋቄ ፡ ዘውእቱ ፡ ቃላቲሁ ፡ ለታውድሮስ ። ወ
ውእቱ ፡ ከዐበ ፡ ዘሰደዶ ፡ ለንስጡር ፡ ወከማሁ ፡ ጦማረ ፡ ልዮን ፡ ናፋቂ ፡ ፈድፋደ ፡ እ
ምኵሉ ፡ ሰብእ ፡ እስመ ፡ ውእቱኒ ፡ ደፈረ ፡ ወተሐበለ ፡ ላዕለ ፡ ክፍላተ ፡ ክርስቶስ ፡
ዋሕድ ፡ ዘኢይትከፈል ፡ ወረሰዮ ፡ አምላከ ፡ ወሰብአ ፡ ክፉላነ ፡ ለክልኤ ፡ ግዕዝ ፡ ወፍ
ሉጣነ ፡ ወክልኤ ፡ አምሳለ ። ወክልኤ ፡ ፈቃደ ፡ ዘዘዚአሁ ፡ መለኮት ፡ ይገብር ፡ ተአም
ራተ ፡ ወመንክራተ ፡ ወብእሲ ፡ ይትወከፍ ፡ ሕማማተ ፡ ወኵሎ ፡ ግብራተ ፡ ሕፀፀተ ፡
እንተ ፡ ይእቲ ፡ ን * ዋም ፡ ወገሲሰ ፡ ወድካመ ፡ ረሰየ ፡ ለብእሲ ፡ ባሕቲቱ ፡ ወአጽገበ ፡
ለ፶፻እምኀ፭ኅብስት ፡ ወጸገዋ ፡ ለሳምራዊት ፡ ማየ ፡ ሕይወት ፡ ወኬደቶ ፡ ዲበ ፡ ባሕር ፡
ወገሠጸ ፡ ነፋሳተ ፡ በመለኮቱ ፡ ባሕቲቱ ፡ ወይቤ ፡ እስመ ፡ ኵሉ ፡ ፩እምግዕዛት ፡ ይገብ
ር ፡ ዘይደሉ ፡ ባቲ ። እግዚአብሔር ፡ ቃል ፡ ይገብር ፡ ዘይደሉ ፡ ለመለኮት ፡ ወሥጋ ፡
ይገብር ፡ ዘይደሉ ፡ ለትሰብእት ። ወይቤ ፡ እስመ ፡ ፩እምኔሆሙ ፡ ውእቱ ፡ ብርሃን ፡ ወ
ካልእ ፡ ተወከፈ ፡ ሕማመ ፡ በሥጋ ፡ ድኩም ። ወይቤ ፡ ኢይትከሀል ፡ ከመ ፡ ይሳተፍ ፡

1. B መዋዕሊሁ ፡ — 2. B በዘይትቃወም ፡

wherewith he resisted the believers and all the teachers of the church; and he who was greater than all his opposition, the reverend father Cyril, the chief of the bishops, who prevailed and surpassed him, to seek all his words, full of blasphemy and hypocrisy, that is, the words of Theodoret[1]; and he *it was* again who cast out Nestorius and likewise the Tome of Leo, unbelieving exceedingly beyond all men, for he also was bold and daring toward the parts of the only-begotten Christ, who is not divided; and he made him God and man, divided into two natures and separated, and two likenesses and two wills severally; the deity did the signs and wonders, and the man endured the sufferings, and all the imperfections, sleep * and handling[2] and weariness, he placed upon the man alone; and he satisfied the five thousand with five loaves and gave the Samaritan woman the water of life and walked upon the sea and rebuked the winds, by his divinity alone. And he said that each one of the natures did that which became it; God the Word did that which became deity, and the flesh did that which became humanity. And he said that one of them was light, and the other endured suffering in the weak flesh. And he said, It is not possible that God be partaker with what is

1. Ms. Theodorus. — 2. Or, touching.

እግዚአብሔር ፡ ምስለ ፡ ድኩም[1] ፡ ወኢይትከሀሎ ፡ ለብእሲ ፡ ከመ ፡ ይሳተፍ ፡ ውስተ ፡
ሥርዐት ፡ ልዑል ፡ ዘመለኮት ። ዘንተ ፡ ነገረ ፡ ወዘይመስሎ ፡ውእቱ ፡ ዘአምጽአ ፡ ፍል
ጠተ ፡ ወእስትቶ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወሕዝብ ፡ አርቶዶክሳዊ ፡ ወእምይእዜ
* ኒ ፡ አንጉሥ ፡ ለእመ ፡ ውእቶሙ ፡ ተወከፉ ፡ ሃይማኖተ ፡ በጽንዕ ፡ ውእቶሙ ፡ የሐው
ሩ ፡ ውስተ ፡ ቤተ ፡ እግዚአብሔር ፡ በኅብረት ፡ ወበ፩ልብ ፡ ይትጋብኡ ፡ ወይነብሩ ፡ ዓ
ለመ ፡ ውስተ ፡ ሀድአት ፡፡ ወንጉሥኒ ፡ ዘእንበለ ፡ ሐዘን ፡ ልብ ። ወንስአል ፡ እምይእዜ ፡
ኀበ ፡ እግዚአብሔር ፡ ዘያአምር ፡ ኅቡኣተ ፡ ወያአምር ፡ ምሥጢራተ ፡ አልባብ ፡ በእን
ተ ፡ ተስፋ ፡ መድኀኒትነ ፡ ወኅብረተ[2] ፡ ሃይማኖትነ ፡ እስመ ፡ ባቲ ፡ ይከውን ፡ መድኀኒ
ት ፡፡ እስመ ፡ አነ ፡ ኢይፈቅድ ፡ እኅሥሥ ፡ መዊአ ፡ ወኢእከውን ፡ ገብረ ፡ ለተቃዋም
ያን ፡ በከመ ፡ ይገብሩ ፡ ሰብእ ፡ ካልኣን ፡ ወይትሐዘቡ ፡ ከመ ፡ እትጋደል ፡ ውስተዝ ፡
ስእለት ፡ ለአሥምሮ ፡ ሰብእ ።

ወሶበ ፡ ነሥአ ፡ ንጉሥ ፡ መጻሕፍተ ፡ ቀኖናተ ፡ መቅዶንዮስ ፡ ወማኅበረ ፡ ኬልቄዶ
ንያ ፡ ዘምልእት ፡ ፅርፈተ ፡ ወኑፋቄ ፡፡ ወርእያ ፡ ወአንከረ ፡ ንጉሥ ፡ እምቃላት ፡ እን
ተ ፡ ፈል* ፈለት ፡ እምልበ ፡ ሳዊሮስ ። ወገብአ ፡ ንጉሥ ፡ ወለአከ ፡ ኀበ ፡ መቅዶንዮስ ፡
ወአምከረ ፡ ሕሊናሁ ፡ ወሃይማኖቶ ፡ ወጸሐፈ ፡ ሃይማኖቶ ፡ ፈነዋ ፡ ኀበ ፡ ንጉሥ ፡ ወ
ይቤ ፡ ለእመ ፡ አዘዘ ፡ ንጉሥ ፡ ለመቲረ ፡ ልሳንየ ፡ ወተጋብኡ ፡ ዓለም ፡ ላዕሌየ ፡ እም ፡
ኢኀደጉ ፡ ቃላተ ፡ ኤጲስ ፡ ቆጶሳት ፡ ብዙኃን ፡ እለ ፡ ተጋብኡ ።

1. Erasure (30 letters) in B. — 2. B ወኅብሬተ ፡

weak, and it is not possible for a man to be partaker in the exalted condition of deity. This he said, and he that is like him it is that has brought division and heresy into the church and the orthodox congregation. And henceforth, * O king, if they accept the faith with strength, they shall go into the house of the Lord in harmony, and with one heart they shall assemble, and shall abide forever in peace, *they* and the king also without sadness of heart. And let us henceforth ask the Lord, who knows the hidden *things* and the mysteries of hearts, as to the hope of our Savior and the harmony of our faith, for in it is salvation. For I do not wish to seek the victory and I will not be a servant to the adversaries even as other men are, and they think that I will wrestle in this prayer to please men. »

And when the king took up the writings of the canons of Macedonius and the council of Chalcedon, which were full of blasphemy and hypocrisy, and saw it, the king wondered at the words which gushed * from the heart of Severus. And the king sent again[1] unto Macedonius, and inquired his mind and his creed; and when he had written his creed he sent it unto the king, and said, « Though the king commanded my tongue to be cut out, and the world assembled against me, I would not give up the words of the many bishops who assembled[2]. »

1. Lit., returned and sent. — 2. Sc. in Chalcedon.

* fol. 196, v° a.

* fol. 196, v° b.

ወሶበ ፡ ነሥአ ፡ ንጉሥ ፡ ውእተ[1] ፡ መልእክተ ፡ አዘዘ ፡ ከመ ፡ ይትራከቦ ፡ መቅዶንዮስ ፡ ምስለ ፡ ሳዊሮስ ፡ እስመ ፡ ኮነ ፡ ላእኮ ፨ ወፈነወ ፡ ንጉሥ ፡ ሰብአ ፡ ምእመናን ፡ እምእሊአሁ ፡ ምስለ ፡ ሳዊሮስ ፨ ወይቤሎ ፡ ሳዊሮስ ፡ ለመቅዶንዮስ ፡ አየኑ[2] ፡ ማኅበር ፡ ዘትብል ፡ በቃልከ ፡ ከመ ፡ ኢትኅድግ ፡ አንተ ፡ ዘይቤሉ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ተጋብኡ ፡ በእንቲአሁ ። ማኅበረ ፡ ኒቅያኑ ፡ አው ፡ ማኅበረ ፡ ኤፌሶን ፨ ወይቤ ፡ መቅዶንዮስ ፡ አልቦ ፡ አላ ፡ ማኅበረ ፡ ኬልቄዶን ፨ ወይቤሎ ፡ ሳዊሮስ ፡ ሠናየ ፡ ዘተነበየ ፡ ኢሳ

* fol. 197, r° a.

ይያስ ፡ ነቢይ ፡ ዲቤክሙ ፡ ዘይቤ ፡ በ*እንተ ፡ ማኅበረ ፡ ኬልቄዶን ፡ አንሰ ፡ አሐዝን ፡ ዲቤክሙ ፡ እስመ ፡ ነቢይ ፡ ርእዮ ፡ ውእቱ ፡ ከልሐ ፡ ላዕለ ፡ አሕማረ ፡ ኬልቄዶን ፡ እለ ፡ እሙንቱ ፡ ኤጲስ ፡ ቆጶሳት ፡ እስመ ፡ እሙንቱ ፡ ይማስኑ ፡ ወኢገብኡ ፡ እስመ ፡ እግዚአብሔር ፡ ኢወሀቦሙ ፡ ቤተ ፡ ወኢጊዜ ፡ ለገቢእ ። ዳእሙ ፡ ገደፎሙ ። በጊዜ ፡ ብሂሎቶሙ ፡ ውእቶሙ ፡ ይጠፍኡ ፡ ወኢገብኡ ፡ ኢኮኑ ፡ እሙንቱ ፡ አሕማረ ፡ አላ ፡ ኤጲስ ፡ ቆጶሳተ[3] ፡ ማኅበረ ፡ ኬልቄዶን ፡ ዝንቱ ፡ ዘአእመረ ፡ ነቢይ ፡ በእንተ ፡ ማኅበረ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ፍጹማን ፡ በፍትወቶሙ ፡ እሉ ፡ እለ ፡ ክሕድዎ ፡ ለእግዚአብሔር ፡ ቃል ፡ ከመ ፡ አይሁድ ፡ አራዊት ፨ ወአይ ፡ ሕይወት ፡ ሎሙ ። ወናሁ ፡ ጠፍአ ፡ ልዕልናሆሙ ፡ ወተወለጠ ፡ ስብሐቶሙ ፡ ወተመንነ ፨ ወናሁ ፡ ሰማዕክሙ ፡ ቃለ ፡ ነበሬ

1. B ውእቱ ፡ — 2. B ዓየኑ ፡ — 3. B ቆጶሳት ፡

And when the king received the letter, he commanded that Macedonius should meet with Severus, for he was his servant. And the king sent faithful men of his with Severus. And Severus said to Macedonius, « What is the council whereof thou sayest with thy voice that thou canst not give up that which the bishops who assembled for it said? Was it the council of Nicaea or the council of Ephesus? » And Macedonius said, « It was not, but the council of Chalcedon. » And Severus said to him, « Well did Isaiah the prophet prophesy of you, who said * concerning the council of Chalcedon, I mourn over you; because the prophet saw it, he cried out against the ships of Chalcedon[1], that is the bishops, because they were corrupted and did not turn, for the Lord did not give them a house nor time to turn, but he cast them off. At the time of their speaking, they disappeared and did not return. They were not ships but bishops, even the council of Chalcedon. This it was that the prophet knew about the council of bishops who were perfect in their lust, they who deny God the Word, even as do the Jewish beasts. And what is their life? For behold he has brought down their loftiness, and their glory has been changed and rejected. And behold you have heard the abiding voice and the abiding wisdom of the Lord, which the Son of God uttered, He that denieth me before men, him will I deny before my Father who is in

* fol. 197, r° a.

1. Isa. 23 : 1 : LXX : πλοῖα Καρχηδόνος.

ት ፡ ወጥበበ ፡ ነበሪት ፡ እንተ ፡ ለእግዚአብሔር ፡ ዘይቤ ፡ ወልደ ፡ እግዚአብሔር ፡ ዘክ
ሕደኒ ፡ በቅድመ ፡ ሰብእ ፡ እክሕዶ ፡ በቅድመ ፡ አቡየ ፡ ዘበሰማያት ፡ ወመላእክቲሁ ፡
ቅዱሳን ፨ * ወይእዜኒ ፡ ናሁ ፡ አጥፋእክሙ ፡ ነፍሳቲክሙ ፡ በሃይማኖትክሙ ፡ እኪት ፡
ወሃይማኖትሰ ፡ ኢትማስን ፡ ወኢትረኩስ ፡ እስመ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ተሀከዩ ፡
5 በእንተ ፡ መርዔት ፡ እሉ ፡ ዘአማሰንዎ ፡ ወከዐውዎ ፡ ይፈድዮሙ ፡ በኰነኔ ፡ ወልደ ፡
እግዚአብሔር ፡ በእንተ ፡ ሕፀተ ፡ ሃይማኖቶሙ ፨ እስመ ፡ ነቢይ ፡ ሰመዮሙ ፡ አሕማ
ረ ፡ እስመ ፡ ውእቶሙ ፡ ሰረገላተ ፡ ነፋሳት ፡ እስመ ፡ እሙንቱ ፡ ይጸውርዎሙ[1] ፡ እስ
ከ ፡ ያበጽሕዎሙ ፡ ኀበ ፡ መርሶ ፡ ዘይድልው ፡ ሎሙ ፨ ወውእቶሙሰ ፡ አስጠምዎሙ[2] ፡
በልብ ፡ ዘእንበለ ፡ ጥበብ ፡ ወበሙሱን ፡ ልቡና ፡ እለ ፡ ይኬንንዋ ፡ ለሐመር ፡ ወኢያብ
10 እዋ ፡ ለመርሶ ። ዳእሙ ፡ ኮኑ ፡ ሱቱፋነ ፡ ለሐጕል ፡ ወአጥረዩ ፡ በፈቃደ ፡ ርእሶሙ ፡ ሐ
ጕለ ፡ ወሰሐብዎሙ ፡ ለሰብእ ፡ ኀበ ፡ ገሃነም ፨ በእንተዝ ፡ ደገመ ፡ ነቢይ ፡ ቃለ ፡ ዳግ
መ ፡ ወይቤ ፡ እስመ ፡ ልዕልናሆሙ ፡ ጠፍአ ፡ ግብተ ፡ ጠፍአ ፡ ሕይወቶሙ ፡ በእንተ ፡
ኃዲጎቶሙ ፡ ቃላተ ፡ ወንጌ*ላት ፡ ቅዱሳት ፡ ወሃይማኖት ፡ አርቶዶክሳዊት ፡ እስመ ፡ ው
እቶሙ ፡ ፈርሁ ፡ እምንጉሥ ፡ መዋቲ ፡ ወክሕድዎ ፡ ለንጉሥ ፡ ዘሣቀዮ ፡ ለሞት ፡ ወዘ
15 ወሀበ ፡ ለነገሥት ፡ ኀይለ ። ወአንተኒ ፡ ኦመቅዶንዮስ ፡ እምይእዜሰ ፡ ሃይማኖትከ ፡ ርኵ
ስት ፡ ወዘየአምን ፡ ባቲ ፡ ወፈለጥከ ፡ ውእቱኒ ፡ ይፈልጠከ[3] ፡ እምቤተ ፡ ክርስቲያኑ ፡ ወ
እምቀኖናተ ፡ አበው ፡ ንጹሓን ።

* fol. 197 v° a.

1. B ይጸውርዎ ፡ — 2. አስጠምዎሙ ፡ — 3. B ይፈልጠክከ ፡

heaven, and his holy angels[1]. * And now behold you have destroyed your souls by your wicked creed, but the faith is uncorrupted and undefiled. For the bishops who were remiss concerning the flock, these he whom they have corrupted and poured out will repay in the judgment of the Son of God, for their want of faith. For the prophet called them ships, because they are carriages of the winds, for they bear them until they bring them unto their proper haven. But they have sunk them, in a heart without wisdom and in a corrupt understanding; who afflict the ship and do not bring it to port. But they are partakers with destruction, and by the desire of their head have obtained ruin, and they have led men unto Gehenna. On this account the prophet repeated the word again, and said, Their loftiness vanished suddenly, their life disappeared; because of their letting slip the words of the holy gospels * and the orthodox faith, because they feared a mortal king, and denied the king who harassed death, and who gives might unto kings. And as for thee, O Macedonius, from henceforth thy creed is corrupt, and he who believes in it *likewise;* and he whom thou hast sundered shall sunder thee from his church, and from the canons of the holy fathers. »

* fol. r° b.

* fol. v°

1. Matt. 10 : 33, Luke 9 : 26.

ወርእዮ ፡ ንጉሥ ፡ ምእመን ፡ ብስጣስዮስ ፡ ከመ ፡ መቅዶንዮስ ፡ ኢይገብእ ፡ እም
ዕርፈቱ ፡ አዘዘ ፡ ከመ ፡ ይኩን ፡ ጉባኤ ፡ በውስተ ፡ ፊንቅያ ። ወሶበ ፡ ተጋብኡ ፡ ጸሐ
ፉ ፡ ስደቶ ፡ ለመቅዶንዮስ ፡ ወኅብረቶ ፡ ለአብ ፡ ሳዊሮስ ፡ እንበይነ ፡ ዘነገሮ ፡ ንጹሕ ፡
ዘበመዊእ ፡ ምስለ ፡ ትዕግሥቱ ፡ ላዕለ ፡ ድካመ ፡ ክርስቲያን ፡ ወተወክሮቱ ፡ ሕማማ
ተ ፡ ዘክርስቶስ ፡ በእንተ ፡ ክሥተታ ፡ ውስተ ፡ ኵሉ ፡ ዓለም ፡ በብሂሎቱ ፡ ከመ ፡ ማር 5
* fol. 197, v° b. ያም ፡ ቅድስት ፡ ወላዲተ ፡ እ*ግዚአብሔር ። ወከመ ፡ መስቀል ፡ ቅዱስ ፡ መዋኢ ፡ ኵ
ሉ ፡ ገድል ። ዝንቱ ፡ ግብሩ ፡ ለዐቢይ ፡ ሳዊሮስ ።

ወይቤ ፡ እመቦ ፡ ዘያፈቅሮ ፡ ለክርስቶስ ፡ ይደሉ ፡ ከመ ፡ ይፈቅዶ ፡ ኪያሁ ። ወይ
ቤ ፡ ለእመ ፡ ሀሎ ፡ አሐዱ ፡ ብእሲ ፡ ግዩር ፡ ትትሀወክ ፡ ሥጋሁ ። ወለእመኒ ፡ ኮኑ ፡
ብዙኃን ፡ ግዩራን ፡ ይወድቁኬ ፡ ኵሉ ፡ ሰብእ ፡ ውስተ ፡ ሁከት ፡ ዝውእቱ ። ዘዕሩቅ ፡ 10
እምትምህርተ ፡ ቤተ ፡ ክርስቲያን ።

በእንተዝ ፡ ኮነ ፡ አብ ፡ ዐቢይ ፡ ሳዊሮስ ፡ ያስተሐምም ፡ በእንተ ፡ ኵሎን ፡ አብያ
ተ ፡ ክርስቲያናት ፡ ከመ ፡ ኢይኩን ፡ ውስቴቶን ፡ ሁከት ፡ እምሃይማኖተ ፡ ኬልቄዶን ።
ዝንቱ ፡ ዘኮነ ፡ ይሔሊ ፡ ኪያሁ ፡ ሳዊሮስ ፡ ወያስተሐምም ፡ በእንተ ፡ መርዔተ ፡ ክርስ
ቶስ ፡ ወሕዝቡ ። ወኮነ ፡ በእንተዝ ፡ ውስተ ፡ ኃዘን ፡ ዐቢይ ፡ ወድካመ ፡ ልብ ፡ በበይ 15
ነ ፡ ዘኮነ ፡ ይጸርሕ ፡ በውስተ ፡ ጉባኤ ፡ ወነፋሳት ፡ ወኵሉ ፡ መዋግድ ፡ ዘተቃወምያኒ
ሁ ፡ ወኮነ ፡ ይትረከብ ፡ እንዘ ፡ ይደፍን ፡ ኀበ ፡ ቅድም ፡ ወኢይትመየጥ ፡ ኀበ ፡ ድኅሬ

And when the believing king Anastasius saw that Macedonius did not turn from his blasphemy, he commanded that there should be a council in Phoenicia. And when they were assembled they decreed the excommunication of Macedonius, and agreement with father Severus, because of that which the holy one said, and because of the victory and of his endurance of the weakness of the Christians, and of his acceptance of the sufferings of Christ; on account of his revelation of her in all the world, when he said that the holy Mary was the mother of God, * and that the holy cross was conqueror in every conflict. This was the work of the great Severus.

* fol. 197, v° b.

And he said, « If any man love Christ, it is meet that he seek him. » And he said, « If there is one man that is an alien, his flesh shall be troubled; and if there are many aliens, they shall fall every man in the tumult, » — that is, he that is without the doctrines of the church.

For this cause was the great father Severus zealous for all the churches, that there might not be among them disturbance from the creed of Chalcedon. This it was that Severus was minding, and he was zealous for the flock of Christ and his people. And on account of this, he was in great grief and anxiety of heart, for he was crying out in the assembly of[1] the winds and all the waves that were opposed to him. And he was found pressing forward, and did not turn back, * and steadfast against obstacles[2] and over many waves,

* fol. 198, r° a.

1. Lit., and. — 2. Lit., weights.

*ሁ ፡ ወተዐጋሢ ፡ ላዕለ ፡ ከበዳት ፡ ወላዕለ ፡ ብዙኅ ፡ ማዕበላት ፡ ወጥበቡ ፡ ከሡት ፡ እ * fol. 198, r° a.
ንዘ ፡ ወእቱ ፡ ላዕለ ፡ ኵሉ ፡ ምንዳቤያት ፡ እስከ ፡ አብጽሐ ፡ ሐመሮ ፡ ኀበ ፡ መርሶ ፡
ዘወእቱ ፡ ሳዊሮስ ፡ ማእምር ፡ ወጠቢብ ፡ ዘበአማን ፡ ዘተዐገሠ ፡ ላዕለ ፡ ሁከተ ፡ መናፍቃ
ን ፨ ናሁ ፡ በጽሐ ፡ ኀበ ፡ መርስ ፡ ዘወእቱ ፡ ሃይማኖተ ፡ አርቶዶክሳውያን ። ወኮነ ፡
5 ከዕበ ፡ ረዳኤ ፡ ለኵሉ ፡ ዘይነብር ፡ ውስተ ፡ ሀገረ ፡ መንግሥት ፡ ወዘይበዝኅ ፡ እምዝን
ቱ ፡ ወለኵሉ ፡ ዓለም ። ኢያፍርሆ ፡ ለኢያሱ ፡ ወልደ ፡ ነዌ ፡ አረፋቲሃ ፡ ለኢያሪሆ ፡ እ
ስከ ፡ አንኀላ ። ወከማሁ ፡ ሳዊሮስኒ ፡ አንሀለ ፡ ብዙኀ ፡ ቃላተ ፡ ርኩሰተ ፡ እንተ ፡ ከና
ት ፡ ለማኅበረ ፡ ኬልቄዶን ፨ ዳዊት ፡ ቀተለ ፡ አንበሳ ፡ ወሠጠቃ ፡ ለአንስቲያዊት ፡ አን
በሳ ፡ ወሠረዎ ፡ ለፍልስጥኤማዊ ፡ ኀያል ፡ በከመ ፡ ይቤ ፡ ለንጉሠ ፡ ምድያን ፨ ወሳዊ
10 ሮስ ፡ ከዕበ ፡ ቀተሎ ፡ ለልዮን ፡ አንበሳ ፡ አማሲኒ ፡ ለነፍሳት ፡ ወአማሰነ ፡ ቃላተ ፡ ፅርፈ
ት ፡ እንተ ፡ ይእቲ ፡ ለዐላውያን ፡ *ወፈጸመ ፡ አፉሁ ፡ ለንስጡር ፡ ወለኵሉ ፡ ዘተለዎ ፨ * fol. 198, r° b.
ሳዊሮስ ፡ ሠረወ ፡ ፯አሕዛበ ፡ ዘወእቶሙ ፡ መናፍቃን ፡ እምድረ[1] ፡ ርስት ፡ እንተ ፡
ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዝወእቶሙ ፡ ልዮን ፡ ወንስጡር ፡ ወሰባልዮስ ፡ ወሉጢ
ስዮስ ፡ ወቂርቆስ ፡ ወታውድሬጦስ ፡ ወታውድርስ ፡ ወኵሉ ፡ አይድዮቶሙ ። አሳዊሮስ ፡
15 ሠራዕከ ፡ ለቤተ ፡ ክርስቲያን ፡ ወአስተናበርከ ፡ በከመ ፡ ቀዳሚ ፡ ንብረታ ፡ በቃላቲከ ፡
አርቶዶክስያዊት ። ዘሩባቤል ፡ ዳግማዊ ፡ እምድኅረ ፡ ሰሎሞን ፡ ሠርዓ ፡ ለቤተ ፡ መቅደ
ስ ፡ ወሐነፃ ፡ በአምሳላት ፡ በወርቅ ፡ ወበብሩር ፡ ንጹሕ ፡ ወንዋይ ፡ ኀሩይ ፨ ወከማሁ ፡

1. B corr., man. prim. እምድኅረ ፡

and his wisdom was revealed in the face of every danger, until he brought his ship unto port; such was Severus, the skilful and truly wise, who endured the tumult of the schismatics. Behold he came unto the port, which is the creed of the orthodox. And he was again the helper of every one who lived in the royal city[1], and more than this, of all the world. The walls of Jericho did not make Joshua the son of Nun afraid ere he destroyed *it*, and likewise Severus also destroyed many evil words which pertained to the council of Chalcedon. David slew a lion, and cut down a lioness, and he uprooted the mighty Philistine, even as he said to the king of Midian; and Severus again slew Leo the lion, the destroyer of souls, and he destroyed the words of the blasphemy of the heretics, * and he stopped the mouth of Nestorius and of all who followed him. Severus uprooted seven men that were heretics from the land of the inheritance, which is the church; Leo and Nestorius and Sabellius and Lutisyos[2] and Cyriacus and Theodoret and Theodore, and all that they set forth. O Severus, thou didst set the church in order, and thou didst stablish it, even as its first estate, by thine orthodox words. After Solomon Zerubbabel again set in order the house of the sanctuary, and restored it with images, with gold and with pure silver and precious

* fol. 198, r° b.

1. Or, country. — 2. Lampetius?

አንተኒ ፡ ሠራዕከ ፡ ለቤተ ፡ ክርስቲያን ፡ በቃላቲከ ፡ በእንተ ፡ ሃይማኖት ፡ ርትዕት ። አ
ንተ ፡ ረሰይከ ፡ ለቤተ ፡ ክርስቲያን[1] ፡ ትብራሀ ፡ በቀኖናቲከ ፡ ቅዱሳት ፡ ወትምህርታ
ቲከ ፡ አርቶዶክሳዊት ፡ ውስተ ፡ መካናት ፡ ኵሉ ።

fol. 198, v° a. አይ ፡ ልሳን ፡ ሥጋዊት ፡ ዘይክል ፡ ይንብብ ፡ ዕበየ ፡ ትሩፋቲከ ፡ *ወይዝክር ፡ ውዳ
ሴከ ፡ ወዕመቀ ፡ ጥበብከ ፡ መንፈሳዊት ፡ እንተ ፡ ሕንጽት ፡፡ ወትርጓሜ ፡ ትእዛዛቲከ ፡ 5
ወቀኖናቲከ ። አው ፡ መኑ ፡ ይክል ፡ ኵሎ ፡ ይኅሥሥ ፡ በእንቲአሆሙ ። ነገርከ ፡ ጼወ[2] ፡
መንፈሳዊተ ፡ ወመኑ ፡ ይትቃወም ፡ ትምህርታቲከ ፡ መንፈሳዊተ ፡፡ ወበእንተ ፡ አስተሐ
ምሞትከ ፡ የብሰ ፡ ሥጋከ ፡ ከመ ፡ ጳውሎስ ። አማን ፡ ልቡና ፡ ጥበቡ ፡ ለሳዊሮስ ፡ ምስ
ለ ፡ ዕበያት ፡ በከመ ፡ ይቤ ፡ ሰሎሞን ፡ ጠቢብ ። ወይቤ ፡ ዳዊትኒ ፡ ኢይሁቦን ፡ ንዋመ ፡
ለአዕይንትየ ፡፡ ወኢድቃሰ ፡ ለቀራንብትየ ። እስከ ፡ እረክብ ፡ ቤቶ ፡ ለእግዚአብሔ 10
ር ፡፡ ወማኅደሮ ፡ ለአምላከ ፡ ያዕቆብ ፡፡ ከማሁ ፡ ኮነ ፡ ሳዊሮስ ፡ አስተሐመመ ፡ በእን
ተ ፡ ቤተ ፡ እግዚአብሔር ፡ ወኮነ ፡ ያስተበቍዖ ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይርድ
ኦ ፡ ወያጽንዖ ፡ እስከ ፡ ያጠፍእ ፡ ድምፆሙ ፡ ለመናፍቃን ፡ እለ ፡ ይትቃወምዎ ፡ በውስ
fol. 198, v° b. ተ ፡ ኵሉ ፡ መካናት ፡፡ ቀዳሚ ፡ ግብሩ ፡ ተባሕተወ ፡ ውእቱ ፡ *ወኀደገ ፡ አውስቦ ፡ ወ
አስተጋብአ ፡ ኵሎ ፡ መጻሕፍተ ፡ በጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ እንተ ፡ ተኀድር ፡ ውስቴ 15
ቱ ፡ ወጸሐፈ ፡ ኵሎ ፡ ቃላተ ፡ ምእመናን ፡ ወፈነወ ፡ ውእቱ ፡ ውስተ ፡ ኵሉ ፡ አብያ

1. B ለቤተ ፡ for ክርስቲያን ፡ — 2. B ጼው ፡

things; and thou likewise hast set the church in order by thy words concerning the true faith. Thou hast made the church to shine by thy holy canons and thy orthodox teachings in all places.

Where is the tongue of flesh that is able to tell the greatness of thy remaining acts, * and to recount thy praise and the depth of thy spiritual wisdom which is stablished, and the interpretation of thy precepts, and thy canons? Or who is able to seek all out concerning them? Thou didst declare the spiritual salt, and who shall withstand thy spiritual teachings? And because of thy solicitude thy flesh was dried up, even as Paul's. The wisdom of Severus *was* true understanding with great things, even as says Solomon the wise. And David also said, I will not give sleep to mine eyes, nor slumber to mine eyelids[1], until I find the house of the Lord, and the habitation of the God of Jacob. So Severus was zealous for the house of the Lord, and he was entreating the Lord to help him, and to stablish him, until he should stop the tumult of the schismatics, who opposed him in every place. In the beginning of his work he was alone *, and he renounced marriage, and he collected all writings by the grace of the Holy Spirit which dwelt upon him, and he wrote all faithful words, and sent them unto all the churches that they might stand in them; and in them he related all the matter of

1. Prov. 6 : 4.

ተ ፡ ክርስቲያናት ፡ ከመ ፡ ይቁሙ ፡ ባቲ ፨ ወዘከረ[1] ፡ በውስቴቱ ፡ ኵሎ ፡ ግብረ ፡ ሥዐ
ረቶሙ ፡ ለመናፍቃን ፡ እስመ ፡ መንፈስ ፡ ቅዱስ ፡ ኮነ ፡ ይመርሖ ፡ ወኮነ ፡ ይዌግሮሙ ፡
በአዕባን ፡ እምቃላቲ ፡ ወይሰድዶሙ ፡ ለርሑቃንኒ ፡ እምኔሁ ፡ በትምህርቱ ፡ እንተ ፡ ይ
እቲ ፡ አሕፃ ፡ መታሪት ፡ ወኮነ ፡ የሐርዶሙ ፡ በዘይጽሕፍ ፡ ቦቱ ፡ ኀቤሆሙ ። ወውእ
ቱ ፡ ጽሕፈቱ ፡ ለዐቢይ ፡ ሳዊሮስ ፡ የኀብር ፡ ለጽላታት ፡ እንተ ፡ በእደ ፡ ሙሴ ።

ወእምድኅረዝ ፡ ኮኑ ፡ ይፈርሁ ፡ መናፍቃን ፡ ሶበ ፡ ሰምዑ ፡ ስሞ ። ወኮነ ፡ መብዝኀ
ተ ፡ ፍትወቶሙ ፡ ከመ ፡ ኢይርአይዎ ፡ እስመ ፡ ውእቱ ፡ ኮነ ፡ ይሰዕር ፡ ስሕተቶሙ ፡
ወያዐርዕ ፡ ኵሎ ፡ መሥገርቶሙ ፡ ወለዘኮኑ ፡ ውልትዋን ፡ ቦቱ ፡ ወለዘረሰ*ዩ ፡ ሎሙ ፡ * fol. 199 r° a.
ስሕተተ ። ወበከመ ፡ ኮነ ፡ ሶምሶን ፡ ኀያል ፡ በመዋዕለ ፡ ፍልስጥኤማውያን ፡ ይፈርህ
ዎ ፡ አመ ፡ ኮነ ፡ ያውዒ ፡ ብሔሮሙ ፡ ከማሁ ፡ ኮነ ፡ ሳዊሮስ ፡ ያውዒ ፡ ቤተ ፡ ምሥዋ
ዖሙ ፡ ለመናፍቃን ፡ ወይሬስዮ[2] ፡ በድወ ፡ በቃላቲሁ ፡ ወኮነ ፡ ይገዝሞሙ ፡ በከመ ፡
ይመትር ፡ ጕድብ ፡ አዕዋመ ። ወከማሁ ፡ ኮነ ፡ ይፈትሕ ፡ መአስሪሆሙ ፡ ለመናፍቃን ፡
ኵላ ፡ ኵሎ ፡ አርሲሳን ፡ በቃላቲሁ ፨ ዘይትቃወሞሙ ፡ ባቲ ። ወኮነ ፡ ይሰብክ ፡ ወያቀ
ውም ፡ ሃይማኖተ ፡ አርቶዶክሳዊት ፡ ውስተ ፡ ኵሉ ፡ አብያተ ፡ ክርስቲያናት ። ዳዊት ፡
ይብል ፡ ከመ ፡ መርዓዊ ፡ ዘይወጽእ ፡ እምጽርሑ ፡ ወማኅደሩ ፡ እስከ ፡ አጽናፈ ፡ ዓለም ።
ከማሁ ፡ ኮነ ፡ አብ ፡ ዐቢይ ፡ ሳዊሮስ ፡ በርሀት[3] ፡ ማኅቶቱ ፡ ውስተ ፡ ኵሉ ፡ ዓለም ፡ ከ
መ ፡ ፀሐይ ፡ ምስለ ፡ ቃላቲሁ ፡ ሐዋርያዊት ፨ ወለእመ ፡ ኮነት ፡ ፀሐይ ፡ ታበርህ ፡ መዓ

1. B ወዘከሩ ፡ — 2. B ወያሬስያ ፡ — 3. B በርሃት ፡

the expulsion of the schismatics; for the Holy Spirit led him. And he stoned them with stones by *his* words, and cast them afar from him also by his teaching which was sharp weapons, and he slaughtered them by that which he wrote therein unto them. And this writing of the great Severus was like the tables that were in the hand of Moses.

And after this the schismatics feared when they heard his name, and the most of their desire was that they might not see him, for he destroyed their fault and put an end to all their snare, and them that were armed with it, and those whom * they caused to stumble. And even as was Samson the mighty in the days of the Philistines, *and* they feared him when he burned their land, so Severus burned the house of the altar of the schismatics, and he made it a desert by his words, and he cut them down even as an axe cuts trees. And in like manner he loosed the fetters of the schismatics, even all the heretics[1], by his words with which he opposed them. And he proclaimed and established the orthodox faith in all the churches. David says, As a bridegroom coming out of his chamber, and His habitation *is* unto the ends of the world[2]; so was the great father Severus; his lamp shone like the sun in all the world.

* fol. 199 r° a.

1. Or, heresies. — 2. Ps. 19 : 5.6.

* fol. 199, r° b. ልተ ፡ ትሑትኬ ፡ ኀይሉ ። ወጽኑዕ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ፈድፋደ ፡ እም*ኀያላ
ን ፡ ዐቢያን ። ይመውእ ፡ ፀሮ ፡ በትርጓሜ ፡ ሃይማኖተ[1] ፡ አርቶዶክሳዊያን ። ለውርዘውና
ሁ ፡ ወጥበቡ ፡ መኑ ፡ ይክል ፡ ይበጽሖ ። አው ፡ መኑ ፡ ይክል ፡ ይንብብ ፡ ኀይለ ፡ መ
ጻሕፍቲሁ ፡ ነባቢት ፡ መንፈሳዊት ፡ ዘምልእት ፡ ጥበበ ፡ እንተ ፡ ፈነዋ ፡ ኀበ ፡ ኵሉ ፡
መከናት ፡ ከመ ፡ ይሠርዎሙ ፡ ቦቱ ፡ ለመናፍቃን ፡ ተዓድዎቶሙ ፡ አው ፡ መኑ ፡ ይኄ 5
ልቍ[2] ። ወበሕቱ ፡ እደፍር ፡ ወእብል ፡ ከመ ፡ ዘተብህለ ፡ በእንቲአሆሙ ፡ ውስተ ፡ ኵ
ሉ ፡ ምድር ፡ ወጽአ ፡ ነገሮሙ ፨ ወእስከ ፡ አጽናፈ ፡ ዓለም ፡ በጽሐ ፡ ነቢቦሙ ። ዘውእ
ቶሙ ፡ ሐዋርያት ። ዝንቱ ፡ ካዕበ ፡ ከነ ፡ ያንህል ፡ በምግባሪቲሁ ፡ ኵሎ ፡ ሁከታተ ፡
ዘይትቃወም ፡ ለጥበበ ፡ እግዚአብሔር ፡ ብእሲ ፡ ዘይትረከብ ፡ ማእምረ ፡ ማዕምቅተ[3] ፡
ፍክሬ ፡ ነገሩ ፡ ወልዕልና ፡ ጥበቡ ፡ ወለያንብበከ[4] ፡ ከመ ፡ ይኩን ፡ ጠቢበ ። እስመ ፡ 10
ለዝንቱ ፡ ጠቢብ ፡ ሳዊሮስ ፡ ዐቢይ ፡ ጥበቡ ፡ ያብዕል ፡ ለኵሉ ፡ ለለዕዘበእንተ ፡ ተግሣ
* fol. 199, v° a. ጽ ፡ ወይቀ*ንእ ፡ ኪያሃ ።

መኑ ፡ እንከ ፡ ዘኢያነክር ፡ ለትሩፋቲሁ ፡ ለዝንቱ ፡ አብ ፡ ሳዊሮስ ። ወምንትኑ ፡ ዘ
ተኀብአ ፡ እምኔሁ ። ግብረ ፡ አስከልዮስ ፡ በዕቡዱ ፡ ዘተለዎ ፡ ለዕቡድ ፡ ንስጡር ። ወዝ
ንቱ ፡ ብእሲ ፡ ከነ ፡ መኰንን ፡ ወከነ ፡ ናፋቂ ፡ ላዕለ ፡ ቤተ ፡ ክርስቲያን ፡ ርትዕት ። ወተ 15

1. B ሃይማኖት ፡ — 2. B ይኌልቍ ፡ — 3. B ማእምቀተ ፡ — 4. B ወለያንብባከ ፡

with his apostolic words. And though the sun was lightening the day, his strength was humble. And he was strong in the church exceedingly,
* fol. 199, r° b. beyond * the mighty *and* great ones. He conquered his enemy by the exposition of the faith of the orthodox; *and* as for his youth and his wisdom, who is able to convict him? Or who is able to tell the reasonable[1] spiritual might of his writings which were full of wisdom, which he sent unto all places, that he might thereby uproot the transgression of the schismatics, or who shall number *them*? But I will be bold, and say concerning them, as was said, Their word is gone forth in all the earth, and their speech has come unto the ends of the world[2] — which is the apostles'. This one again was destroying by his doings all the tumults of him who opposed the wisdom of God; a man who was found skilled in the depth of the interpretation of his word, and in the height of his wisdom; and may it make thee profess that he was wise. For great was the wisdom of the wise Severus. May it enrich
* fol. 199, v° a. every one who is *concerned* about admonition and eager for * it.

Who then is there who does not admire the excellencies of father Severus? and what is there that was hidden from him? *As for* the work of Aeschylus, in his folly, who followed the mad Nestorius, this man was a ruler, and he was a schismatic toward the true church. And he prepared to oppose the wise Severus in wickedness of heart, and he was lying in wait for him in secret,

1. λογικός. — 2. Ps. 19 : 4.

ያለወ ፡ ለተቃውሞ ፡ ጠቢብ ፡ ሳዊሮስ ፡ በእከያተ ፡ ልብ ፡ ወከነ ፡ ያጸንሖ ፡ በኅቡእ ፡
ወገብረ ፡ ለቀቲሎቱ ፨ በእንተ ፡ ዘከነ ፡ ውእቱ ፡ ያጼእል ፡ ሰብአ ፡ ሃይማኖቱ ፡ በመለ
ከቱ ። ወበጽሐ ፡ ኀበ ፡ መከን ፡ ዘሀሎ ፡ ውስቴቱ ፡ ሳዊሮስ ፡ ወሰአለ[1] ፡ ተራክቦ ፡ ምስሌ
ሁ ፡ በጕሕሉት ፨ ወአርአየ ፡ ከመ ፡ ውእቱ ፡ ይፈቅድ ፡ በረከቶ ፨ ወይቤሎ ፡ ለዐቃ
ቤ ፡ አንቀጽ ፡ ንግሮ ፡ ለአብ ፡ ክቡር ፡ ከመ ፡ አነ ፡ ብእሲ ፡ ምንዱብ ፡ እምሰይጣን ፡ ወ
ከመ ፡ ንጉሥ ፡ ፈነወኒ ፡ ኀቤሁ ፡ ከመ ፡ ይባርከኒ ፡ ወያንብር ፡ እዴሁ ፡ ላዕሌየ ፡ ከመ ፡
እሐየው ፡ እመቅሠፍት ፡ እስመ ፡ *ንጉሥ ፡ ይስእሎ ፡ በእንተዝ ። ወበዊአ ፡ ብእሲ ፡
ዐቃቤ ፡ ዶዶ ፡ ወአጠየቆ ፡ ለቅዱስ ፡ ሳዊሮስ ፡ ዘንተ ፨ ወአእመረ ፡ አብ ፡ በሕሊናሁ ፡
ለመንፈስ[2] ፡ ቅዱስ ፡ ከመ ፡ በግብር ፡ እኩይ ፡ መጽአ ፡ ኀቤሁ ፡ ወኢየኀብእ ፡ እምኔሁ ፡
ምንተኒ ፡ ዘውእቱ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብሔር ፡ በአማን ፡ ከነ ፡ ይትረአዮ ፡ ለ
ቅዱስ ፡ ብዙኃ ፡ ጊዜ ፡ ወከሠተ ፡ ሎቱ ፡ እስመ ፡ ዝንቱ ፡ ብእሲ ፡ ናፋቂ ፡ ውእቱ ፡ ለአ
ከ ፡ በጕሕሉት ፡ ዘውእቱ ፡ አስከልዮስ[3] ፡ ንፉቅ ። ወይቤሎ ፡ አብ[4] ፡ ሳዊሮስ ፡ ለዐቃ
ቤ[5] ፡ ኖኅት ፡ በል ፡ ከመ ፡ አይድዖ ፡ ይቤ ፡ መድኅን ፡ ሰአሉ ፡ ወይትወሀበክሙ ፡ ጐድ
ጕዱ ፡ ወይትረኀወክሙ ፡ ወዘተመነይከ ፡ ይኩን ፡ ለከ ፨ ወሰበ ፡ ሰምዐ ፡ አስከሊስ ፡ ዘን
ተ ፡ ግብረ ፡ አእመረ ፡ ከመ ፡ እምእግዚአብሔር ፨ ወበጊዜሃ ፡ ወረደ ፡ ላዕሌሁ ፡ መን
ፈስ ፡ እኩይ ፡ ወአውደቆ ፡ ዲበ ፡ ምድር ፡ እስመ ፡ አስረሮ ፡ ፈረሱ ፡ ዘከነ ፡ ይጼዐኖ ፡

1. B ሰዓለ ፡ — 2. B መንፈስ ፡ — 3. B አከሊልስ ፡ — 4. B ለአብ ፡ — 5. B ዓቃቤ ፡

and went about to put him to death, because he cursed the men of his faith by his God. And he came unto the place where Severus was, and in guile he asked to meet him, and represented that he desired his blessing. And he said to the door-keeper, « Tell the reverend father that I am a man afflicted of Satan, and that the king has sent me unto him that he may bless me and may place his hand upon me, that I may be whole of my plague; for * the king asks this of him. » And when the door-keeper went in and told the holy Severus this, the father knew by the mind of the Holy Spirit, that for an evil work he was come unto him; and he, which is Christ the Son of God, did not conceal from him anything; in truth he used many times to appear unto the holy one; and he revealed to him that he was an unbelieving man, *and that* he, that is the schismatic Aeschylus, had sent him unto him in guile. And father Severus said to the door-keeper, « Say that I say to him, The Savior says, Ask and it shall be given you, knock and it shall be opened to you, and that which thou dost desire shall be thine [1]. » And when Aeschylus heard this thing, he knew that it was from the Lord. And straightway there came upon him an evil spirit and cast him upon the earth, for his horse whereon he rode threw him at the Lord's command, * and he was entangled [2] in the bridle, and straightway he [3] burst in twain and died. And

* fol. 199, v° b.

* fol. 200, r° a.

1. Matt. 7 : 7. — 2. Lit., threaded. — 3. Lit., they.

[* fol. 200, r° a.] በትእዛዘ ፡ እግዚአብሔ*ር ፡ ወተሰክዐ ፡ ውስተ ፡ ልጓም ። ወሶቤሃ ፡ ተሠጥቁ ፡ ለክልኤ ፡
ወሞተ ፡ በጊዜሁ ። ወመልአሙ ፡ ፍርሃት ፡ ለእለ ፡ ሀለዉ[1] ፡ ምስሌሁ ፡ ሶበ ፡ ርእዩ ፡ ዘን
ተ ፡ ዘኮነ ፡ ወአምኑ ፡ ዘኮነ ፡ ግብረ ፡ ምጽአቱ ፡ ወጽልሑቶ ፡ ወዘመጽአ ፡ በእንቲአሁ ፡
ወዘወረደ ፡ ላዕሌሁ ። ወሶበ ፡ አእመሩ ፡ እለ ፡ ምስሌሁ ፡ መናፍቃን ፡ ሞቶ ፡ በበይነ ፡ ሳ
ዊሮስ ፡ ፈርሁ ፡ ከመ ፡ ሠራዊተ ፡ ፍልስጥኤም ፡ በውእቱ ፡ ጊዜ ፡ ዘፈርሁ ፡ እምደቂቀ ፡
እስራኤል ፡ ሶበ ፡ ቀተሎ ፡ ዳዊት ፡ ለጎልያድ ፡ ፍልስጥኤማዊ ፡ ኃያል ። ወክርስቲያን
ሰ ፡ ሰብሐ ፡ ለእግዚአብሔር ፡ ዘይትጋደል ፡ በእንቲአሆሙ ፡ በኀይሉ ፡ ወበምሕረቱ ።

ወእነግረክሙ ፡ ካዕበ ፡ መንክረ ፡ ካልአ ፡ ዘይቀርብ ፡ ለዘገብረ ፡ ኤልያስ ፡ ነቢይ ፡
ወኢኀብአ ፡ እምኔክሙ ፡ መዓተ ፡ ዐቢየ ፡ ዘኮነ ፡ በመዋዕለ[2] ፡ አብ ፡ ክቡር ፡ ሳዊሮስ ፡
[* fol. 200, r° b.] በእንተ ፡ ኃጣውአ ፡ ዓለም ፡ ወኢዘንመት ፡ እምሰማይ ፡ ዝናም ፡ ዲ*በ ፡ ምድር ፡ በጊ
ዜሃ ፡ ወየብሱ ፡ ገራውሃ ፡ እምኀጢአ ፡ ማይ ። ወሶቤሃ ፡ ኮነ ፡ ዐቢይ ፡ ዓባር ፡ ውስተ ፡
ኵሉ ፡ በሓውርት ፡ ዘምሥራቅ ፡ በከመ ፡ ኮነ ፡ በመዋዕለ ፡ አክዓብ ፡ ንጉሥ ፡ ወመጽ
አ ፡ ሊቀ ፡ መሳፍንት ፡ ምእመን ፡ ገላውድዮስ ፡ ወምስሌሁ ፡ ማኅበረ ፡ ክርስቲያን ፡ ኀ
በ ፡ ምኔቱ ፡ ለአብ ፡ ሳዊሮስ ። አእሚሮሙ ፡ ምንትኒ ፡ ከመ ፡ ኢይሰአኖ ፡ እምኀይለ ፡
መንፈስ ፡ ቅዱስ ፡ እንተ ፡ ኮነ ፡ ለኤልያስ[3] ፡ ነቢይ ፡ ዘሰአልዎ ፡ ወተአመንዎ ፡ ከመ ፡
ይስአል ፡ ኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይፈኑ ፡ ዝናመ ፡ ዲበ ፡ ምድር ፡ ከመ ፡ ኢይኩ
ን ፡ ዓለም ፡ በድወ ፡ ወኢይማስን ፡ ሰብእ ፡ ኵሉ ፡ እንስሳ ። ወበከመ ፡ ውእቱ ፡ አብ ፡

1. B ሀለው ፡ — 2. B በመዋዕል ፡ — 3. B ኤልያስ ፡

fear filled them that were with him when they saw this that befell, and they confessed what was the occasion of his coming and his guile and that for which he came and that which came upon him. And when the schismatics that were with him knew of his death, because of Severus they feared as the hosts of the Philistines at the time that they feared the children of Israel, when David slew Goliath the mighty Philistine. But the Christians glorified God who strove for them in his might and his mercy.

And again I will tell you another wonder which was akin to that which Elijah the prophet wrought. And you are not ignorant of the great drought that befell in the days of the reverend father Severus, because of the sin of [* fol. 200, r° b.] the world; and there did not fall rain from heaven upon * the earth at that time; and its fields dried up for lack of water. And straightway there was a great famine in all the lands of the east, even as befell in the days of Ahab the king. And the chief of the praefects, the believing Claudius, came, and with him a company of Christians, unto the monastery of father Severus; for they knew that nothing was impossible for him through the might of the Holy Spirit which was upon Elijah the prophet, and they asked him and trusted him to ask the Lord to send rain upon the earth that the world might not become a desert and man *and* all cattle perish. And at this the father wept

በከየ ፡ ዐቢየ ፡ ጥቀ ፡ ወይቤ ፡ አንሰ ፡ ኢኮንኩ[1] ፡ ድልወ ፡ ለዝንቱ ፡ ስእለት ። ወከ
ኑ ፡ ኵሉ ፡ ሕዝብ ፡ ይስእሉ ፡ ኀቤሁ ፡ ወያጌብርዎ ፡ ወመሀሮሙ ፡ ቅዱስ ፡ ዐቢይ ፡ ሳዊ
ሮስ ፡ ወከነ ፡ ይትናገሮሙ ፡ ምስለ ፡ ትሕትና ፡ እንዘ ፡ ይብል ፡ *እስመ ፡ አምላክነ ፡ ኢየ
ሱስ ፡ ክርስቶስ ፡ መሓሪ ፡ ውእቱ ፡ ወይቤ ፡ በውስተ ፡ ወንጌሉ ፡ ቅዱስ ፡ ለእመ ፡ ቦቱ ፡
5 ሃይማኖተ ፡ መጠነ ፡ ኀጠተ ፡ ሰናፔ ፡ ወይቤሎ ፡ ለዝደብር ፡ ፍልስ ፡ እስከ ፡ ህየ ፡ ወይ
ከውን ፡ ሎቱ ፡ በከመ ፡ ሰአለ ። ወንስአል ፡ እንከ ፡ ይእዜኒ ፡ ኵልነ ፡ ኀቤሁ ፡ ለእመ ፡ ብ
ነ ፡ ሃይማኖተ ፡ እስመ ፡ እግዚአብሔር ፡ ይሰምዐነ ። ወእምዝ ፡ ኤልያስ ፡ ሐዲስ ፡ አ
ንሥአ ፡ እደዊሁ ፡ ኀበ ፡ መልዕልት ፡ ዘውእቱ ፡ ሳዊሮስ ፡ ወጉባኤ ፡ አኀው ፡ እለ ፡ ሀለ
ዉ ፡ ምስሌሁ ። ወተፈጸመት ፡ ቃል ፡ እንተ ፡ ጽሕፈት ፡ ጸውዐኒ ፡ እስመ ፡ አነ ፡ ቅሩ
10 ብ ፡ ለከ ። ወእምውእቱ ፡ ጊዜ ፡ አዘዘ ፡ እግዚአብሔር ፡ ደመና ፡ ዘመልዕልት ፡ ወተከ
ሥተት ፡ አንቀጸ ፡ ሰማይ ፡ በከመ ፡ ጽሑፍ ፡ ውእቱ ፡ ወከነ ፡ ብዙኅ ፡ ዝናም ፡ በሶር
ያ ፡ ፍጹመ ። ወሶበ ፡ ርእዩ ፡ ዘከነ ፡ ሰብሑ ፡ እግዚአብሔርሃ ፡ ወይቤሉ ፡ አንሥ*አ ፡
ለነ ፡ ነቢየ ፡ ዐቢየ ።

ወለእመሰ ፡ አነ ፡ አኃሥሥ ፡ በእንተ ፡ መንክራተ[2] ፡ ቅዱስ ፡ ሳዊሮስ ፡ አንሰኬ ፡ እ
15 ትቀጸእ ፡ ወእስእን ። እስመ ፡ ከነ ፡ ገጹ ፡ ይበርህ ፡ ከመ ፡ ጸዳለ ፡ ፀሐይ ፡ በእንተ ፡ ን
ጽሕናሁ ፡ ወከነ ፡ ይትነከር ፡ ራእዩ ፡ እምልአቱ ፡ እምጸጋ ፡ መንፈስ ፡ ቅዱስ ። ወኵሎ
ሙ ፡ ተአምራት ፡ እንተ ፡ ገብረ ፡ ወሀከታት ፡ ዘከነ ፡ ውስተ ፡ አብያተ ፡ ክርስቲያናት ፡

* fol. 200, v° a. — * fol. 200, v° b.

1. B ኢኮነ ፡ — 2. B መንክራት ፡

exceeding much and said, « But I am not meet for this prayer. » And all the people were entreating him and constraining him, and the great, holy Severus taught them and talked with them with humility, *saying, « Our God Jesus Christ is merciful, and he says in his holy gospel, If there be in one faith as much as a grain of mustard seed, then he shall say to this mountain, Remove to yonder place, and it shall be to him even as he asks[1]. And let us therefore ask him now all of us, if there be in us faith, for the Lord will hear us. » And then the new Elijah, which is Severus, lifted up his hands on high, and the company of brethren who were with him. And there was fulfilled the word of scripture, Call upon me, for I am near to thee[2]. And straightway the Lord commanded a cloud on high, and the door of heaven was opened[3], even as it is written, and there was much rain in Syria exceedingly. And when they saw what was befallen, they glorified God, and said, « He has raised up * a great prophet unto us[4]. »

But if I inquire concerning the wonders of the holy Severus, then I am overcome with awe and am powerless. For his face shone as the brightness of the sun, because of his holiness, and his appearance was wonderful for its fulness of the grace of the Holy Spirit, and *as for* all the wonders that he did,

* fol. 200, v° a. — * fol. 200, v° b.

1. Matt. 17 : 20. — 2. Isa. 55 : 6. — 3. Gen. 7 : 11. — 4. Lk. 7 : 16.

ዘመናፍቃን ፡ ወምንዳቤ ፡ አሕዛብ ፡ ዐላዊያን ፡ ኢየሐፀፀ ፡ እምዘ ፡ ገብሮ ፡ ሙሴ ፡ በዳ
ታን ፡ ወአቢሮን ፡ ወደቂቀ ፡ ቆሬ ፡ እሙስና ፡ ዘበልዖሙ ፡ እሳት ፡ ወውኅጠቶሙ ፡ ም
ድር ፨ ከማሁ ፡ ኮነ ፡ ግብሩ ፡ ለሳዊሮስ ፡ ዐቢይ ። ኮነ ፡ ይመይጥ ፡ መንፈቆሙ ፡ ለመና
ፍስተ ፡ ርኩሳን ፡ ከመ ፡ ይሳቅዮሙ ፨ በከመ ፡ ገብረ ፡ ጳውሎስ ፡ ከመ ፡ ኢይጽርፉ ፡
ላዕለ ፡ ክርስቶስ ። 5

ወዓዲ ፡ ኮነ ፡ ይመስል ፡ ዐምደ ፡ ብርሃን ፡ ዘኮነ ፡ የሐውር ፡ ቅድመ ፡ ደቂቀ ፡ እስራ
ኤል ፡ ኀበ ፡ ምድረ ፡ *ርስት ፨ ከማሁ ፡ ኮነ ፡ ሳዊሮስ ፡ ያበርህ ፡ ቅድመ ፡ ሕዝበ ፡ እግ (* fol. 201, rº a.)
ዚአብሔር ፡ አርቶዶክሳዊያን ፡ በብርሃን ፡ ምግባራቲሁ ፡ መንፈሳዊት ፡ ኀበ ፡ ቤተ ፡ ክር
ስቲያን ። እንተ ፡ ይእቲ ፡ ሰማይ ፡ ዘትነብር ፡ ዲበ ፡ ምድር ፡ ወርስተ ፡ መላእክት ። ሙ
ሴ ፡ አውረደ ፡ መና ፡ ሥጋዌ ፡ በፍሥሐ ፡ እምሰማይ ፡ ለደቂቀ ፡ እስራኤል ፨ ወሳዊሮ 10
ስ ፡ አስተዳለወ ፡ ሕዝበ ፡ ክርስቲያን ፡ ለእስራኤላዊ ፡ ዘበአማን ፡ በትምህርት ፡ መንፈሳ
ዊ ፡ ወመና ፡ ማኅየዊ ፡ ሰማያዊ[1] ፡ ዘውእቱ ፡ ሥጋ ፡ መሲሐዊ ፡ ቅዱስ ፡ ወደሙ ፡ ን
ጹሕ ፨ ወኮነ ፡ መና ፡ ዘአውረደ ፡ ሙሴ ፡ ይማስን ፡ ሶበ ፡ ይተርፍ ፨ በከመ ፡ ይቤ ፡ እ
ግዚእ ፡ ወመናሰ ፡ ዘሳዊሮስ ፡ ይነብር ፡ እስከ ፡ ለዓለም ፡ ዘእንበለ ፡ ሙስና ፡ ይበልሖ ፡
ለዘይትመነደብ ፡ እምሰይጣን ። 15

ኢየኀብእኬ ፡ እምኔክሙ ፡ ግብሮኒ ፡ ለታውድሮስ ፡ ቀሲስ ፡ ዘለምጸት ፡ እደዊሁ ፡
ወኮኑ ፡ ጸዓድወ ፡ እስከ ፡ ኀፈረ ፡ ውእቱ ፡ በዊአ ፡ *ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘቅድ (* fol. 201, rº b.)

1. B ሰማያዌ ፡

and the tumults of the schismatics that arose in the churches and the gainsaying of the heretic people, he did not fall short of that which Moses did to Dathan and Abiram and the children of Korah, of destruction by fire which devoured them, and the earth swallowed them up. So was the work of the great Severus. He turned away half of the spirits of the unclean that he might afflict them, even as did Paul that they might not blaspheme against Christ.

And again he was like the pillar of light that went before the children of Israel unto the land of *the inheritance; so Severus was giving light before the orthodox people of the Lord, with the light of his spiritual deeds, unto the church which is the heaven that dwells upon earth, and the inheritance of the angels. Moses brought down material manna from heaven with joy to the children of Israel; and Severus provided the Christian people, which is the true Israel, with spiritual doctrine, and saving heavenly manna, which is the holy flesh of the Messiah, and his pure blood. And the manna which Moses brought down spoiled when it was left, even as the Lord said, but the manna of Severus abides forever uncorrupted; it saves him that is afflicted of Satan. (* fol. 201, rº a.)

You are not ignorant also of the matter of Theodorus the elder, whose hands were leprous and they were white, until he was ashamed to enter *into the holy church, and he did not receive the saving mysteries, be- (* fol. 201, rº b.)

ስት : ወኢይትመጠው : ምሥጢራተ : ማኅየዊት : በእንተ : ዘጸዐደ : ሥጋሁ ። ወሰ
ምዐ[1] : ከመ : ዘጸገወ : እግዚአብሔር : ለአብ : ሳዊሮስ : ፈውሰ : ሕሙማን : በላዕለ :
እደዊሁ ፨ ወተንሥአ : በጽሐ : ኀቤሁ : ወረከቦ : ነቢሮ : ኀበ : አንቀጸ : በአቱ[2] ፨ ወ
ሶበ : ርእዮ : ታውድሮስ : ቀሲስ : ለሳዊሮስ : ሰገደ : ታሕተ : እገሪሁ : ወበከየ : ቅድ
ሜሁ ፨ ወይቤ : መሐረኒ : አአብ : ሳዊሮስ : ረድኡ : ለክርስቶስ : አምላክ : አንሰ : አ
አምር : ከመ : ለእመ : ዘሰአልከ : እምእግዚአብሔር : ትረክብ : ወከመ : ውእቱ : ይ
ሁበከ : ስእለትከ ፨ ወነጸረ : ሳዊሮስ : ዘከሉል : ኵሎ : ትሩፋተ : መንፈሳዊተ : ኀበ :
ታውድሮስ : ቀሲስ : እንዘ : ውእቱ : ይበኪ ፨ ወይቤሎ : አብ : ቀሲስ : ኢያእመርከ
ኑ : ከመ : አንተ : ሶበ : ተሳተፍከ : ምስለ : ደቂቀ : ንስጡር : ኮንከ : ጽኑሰ : እምጸ
ጋ : እግዚአብሔር : ከማሆመ ፨ *ወኅድግኬ : ይእዜኒ : እምኔከ : ተሳትፎቶሙ : ወተ
ኃብሮቶሙ ። እመን : በክርስቶስ : ዘሐመ : በእንቲአነ : በከመ : ቀደመ : ተናግሮቱ :
ወተጠመቅ : በስሙ ፨ ወኮነ : ታድርስ : ቀሲስ : ምእመን : አላ : ይዛለፎ[3] : ሳዊሮስ :
በእንተ : ዘኮነ : ውእቱ : ይሳተፎሙ : ለመናፍቃን : ወኅብረ ። ወአምነ : ታድርስ : ኀ
ጢአቶ : ወተከየዶ : ከመ ፤ ኢይግባእ : ውእቱ : ወኢይሳተፍ : ምስለ : አሐዱሂ : እመ
ናፍቃን : ወኢይትኃበሮሙ : እምዮም : ወገብረ : ሎቱ : ሳዊሮስ : በከመ : ገብረ : ሱ
ታፌሁ : ምስለ : በአምልኮ : እግዚአብሔር : ኤልሳዕ : ነቢይ : ለንእማን : ሶርያዊ ፨

1. B ወስምዐ : — 2. B በዓት : — 3. B ይዛለፍዎ :

cause his flesh was white. And he heard how the Lord gave to father Severus the healing of sick folk by his hands. And he rose up and went unto him and found him sitting at the door of his cave. And when Theodorus the elder saw Severus, he bowed down at his feet and wept before him, and said, « Have compassion upon me, O father Severus, servant of Christ God. I know that whatever thou dost ask of the Lord, thou dost receive, and that he grants thee thy request. » And Severus, who was crowned with all spiritual virtues, looked upon Theodorus the elder as he wept, and he said to him. « Father elder, didst thou not know that thou, when thou didst consort with the children of Nestorius, wert without the grace of the Lord (even as they)? * Leave off therefore now from thee their fellowship and their society. Believe in Christ, who suffered for us, even as one has said before, and be baptized in his name. » Now Theodorus the elder was a believer, but Severus rebuked him because he communed with the schismatics and was partaker *with them*. And Theodorus confessed his sin, and promised him that he would not again consort with one of the schismatics, and would not be partaker with them from that day. And Severus did to him as did his fellow in serving the Lord, Elisha the prophet, unto Naaman the Syrian. And he said to Theodorus, « Go wash in the well from which the brethren draw

* fol. 201, v° a.

ወይቤሎ ፡ ለታድርስ ፡ ሑር ፡ ተኀፀብ ፡ ውስተ ፡ ዐዘቅት ፡ ዘይቀድሖ ፡ እምውስቴቱ ፡
አኀው ፡ ማየ ፡ እስመ ፡ አንተ ፡ ትነጽሕ ። ወሐዊሮ ፡ ታድርስ ፡ ገብረ ፡ በከመ ፡ አዘዘ ፡
ምስለ ፡ ሃይማኖት ፨ እስመ ፡ ሳዊሮስኒ ፡ ካዕበ ፡ ከነ ፡ ይገብር ፡ ለዘይገብሮ ፡ ምስለ ፡ ሃ
ይማኖት ፡ ወኢኮነ ፡ እምነፍሱ ፡ ዳእሙ ፡ በክርስቶስ ፡ ከነ[1] ፡ ይፌጽም ፡ ቃሎ ፨ ወሶ
fol. 201, vᵒ b. በ ፡ ተሐፅበ ፡ *ውስተ ፡ ዐዘቅት ፡ አስተርአየ ፡ ዐቢይ ፡ መንክር ። ወበጊዜሃ ፡ ፈጺመ ፡ 5
እምተኀፅቦ ፡ ነጽሐ ፡ እማዕበላቲሁ[2] ፡ ፍጹመ ፡ ከመ ፡ ሕፃን ፡ ሐዲስ ፡ ዘተወልደ ፨ ወአ
ኀዘሙ ፡ ፍርሃት ፡ ዐቢይ ፡ ለኵሎሙ ፡ እለ ፡ ርእዩ ፡ ወሰብሑ ፡ እግዚአብሔር ፡ እንዘ ፡
ይብሉ ፨ ናሁ ፡ ተከሥተ ፡ እምሳዊሮስ ፡ ኀይል ፡ መሲሓዊት ። ወአተወ ፡ ብእሲሁሰ ፡
ውስተ ፡ ማኅደሩ ፡ እንዘ ፡ ይሴብሖ ፡ ለእግዚአብሔር ፡ ወያአኵቶ ፡ ወይዌድሶ ፡ ለቅዱ
ስ ፡ ሳዊሮስ ። ወሶበ ፡ ርእይዎ ፡ እለ ፡ ከኑ ፡ ያአምርዎ[3] ፡ ቀዲሙ ፡ ወአንከሩ ፡ ወጉባ 10
ኤ ፡ እምእለ ፡ ይትቃወምዎ ፡ ለሳዊሮስ ፡ ገብኡ ፡ ኀቤሁ ፡ በፍሥሓ ።

መኑ ፡ እምነ ፡ ጸሐፍት ፡ ዘይክል ፡ ጽሒፎቶ ፡ ለመንክራት ፡ እንተ ፡ ገብራ ፡ እግዚ
አብሔር ፡ ላዕለ ፡ እደዊሁ ፡ ለቅዱስ ፡ ሳዊሮስ ፡ እስመ ፡ ኖኀ ፡ ከመ ፡ ዕፀ ፡ ገነት ፡ እስ
መ ፡ መንፈስ ፡ ቅዱስ ፡ ከነ ፡ ይመርሖ ፡ ወይምርሐነ ፡ ለነኒ ፨ ካዕበ ፡ ኀበ ፡ ሰማያት ፡
fol. 202, rᵒ a. በትምህርቱ ፡ መንፈሳዊ ፡ እስመ ፡ መላእ*ክትኒ ፡ ካዕበ ፡ ይትፌሥሑ ፡ ለሰሚዓ ፡ ፍድፋ 15
ድናሁ ፡ መንፈሳዊት ፡ ወትርጓሜሁ ፡ አምላካዊት ፡ አንተ ፡ አሳዊሮስ ፡ ማኅደሩ ፡ ለመ
ንፈስ ፡ ቅዱስ ፡ ከመ ፡ አበዊነ ፡ መምህራነ ፡ ቤተ ፡ ክርስቲያን ፡ ጉባኤ ፡ እንተ ፡ ሐዋር

1. እስመ ፡ ... ከነ ፡ corr. B ፡ — 2. B እምአዕባላቲሁ ፡ — 3. B የአምነዎ ፡

water, for thou shalt be clean. » And when Theodorus went, he did with faith that which he had commanded him; for Severus also did that which he did to him with faith; and it was not of himself, but in Christ he fulfilled his word. And when he washed * in the well, there appeared a great wonder, and straightway *when* he ceased from washing, he was altogether made clean by its waves[1], even as a new-born babe. And great fear laid hold of all those who saw, and they glorified God, saying, « Behold, the power of Christ has been revealed from Severus. » But the man returned unto his dwelling, glorifying the Lord, and praising and magnifying the holy Severus. And when they who had known him before saw him, they marvelled, and a company of those who opposed Severus returned unto him with joy.

* fol. 201, vᵒ b.

Who among scribes is able to write the wonders which the Lord did by the hands of the holy Severus? For he spread forth like a tree of a garden, for the Holy Spirit led him, and he[2] leads us also again unto heaven by his spiritual doctrine. For angels * again rejoiced to hear his spiritual excellence and his divine interpretation. Thou, O Severus, *wert* the abode of the Holy Spirit, even as our fathers the doctors of the church, the company of the

* fol. 202, rᵒ a.

1. Or read እምአባላቲሁ ፡ « of his flesh ». — 2. Or, it.

ያት ፡ እንተ ፡ ሐነጹ ፡ በእንቲአሃ ፡ ቀኖናት ፡ ወትርጓሜያት ፡ መንፈሳዊት ፡ ወሃይማኖታ
ት ፡ ሐዋርያዊ ፡ ወንበበ ፡ ነቢያት ፡፡ መኑ ፡ ይክል ፡ ይንብብ ፡ ትምሕርተከ ። እስመ ፡
ኵሎሙ ፡ እለ ፡ ይጽሕፉ ፡ ገድለ ፡ ጠቢባን ፡ ዝዓለም ፡ ውእቶሙኬ ፡ ይዌስኩ ፡ ውስቴ
ታ ፡ ይጽሕፍዎ ፡ እምነገሮሙ ፡ ዘይበዝኅ ፡ እምግባሮሙ ፡ ወየኀሥሡ ፡ ጥበበ ፡ ዘእንበ
5 ለ ፡ ምግባር ፡ ከመ ፡ አፍላጦን ፡ ወዘይመስሎ ፡ ዘይትበል ፡ በእንቲአሁ ፡ ከመ ፡ ውእ
ቱ ፡ ጽኑዕ ፡ ነባቤ ፡ ስፉሕ ፡ ለነገር ፡ ጥቀ ፡፡ ወንሕነሰ ፡ ንኅሥሥ ፡ ቅድመ ፡ ዘንወጥን ፡
ፈቃደ ፡ ምግባር ፡፡ በከመ ፡ ይቤ ፡ ያዕቆብ ፡ ሐዋርያ ፡ ዘይብል ፡ ወአርእየኒ ፡ ሃይማኖተ
ከ ፡ ዘእንበለ ፡ ምግባር ፡ *ወአነ ፡ አርእየከ ፡ ሃይማኖትየ ፡ እምግባርየ ፡ እስመ ፡ ሃይማ * fol. 202, r° b.
ኖት ፡ ዘእንበለ ፡ ምግባር ፡ ምውት ፡ ይእቲ ።

10 ወበእንተዝ ፡ ኢኀሠሠ ፡ አብ ፡ ሳዊሮስ ፡ ንባበ ፡ ወኢልዑለ ፡ ድርገተ ፡ ዘጥበበ ፡
ዓለም ፡፡ ወናሁ ፡ ቀደመ ፡ በዘተጽሕፈ ፡ እምዝክረ ፡ ልሂቃቲ ፡ ወንስቲተ ፡ እምዜና
ሁ ፡ ዘያጠይቅ ፡ በእንተ ፡ ልማዱ ፡ ወከመ ፡ ውእቱ ፡ ከነ ፡ ያዐርግ ፡ ሥጋሁ ፡ ቍርባነ ፡
ለእግዚአብሔር ፡ ብዙኀ ፡ ጊዜያተ ፡ ሌሊተ ፡ ወመዓልተ ፡ ወኢኮነ ፡ ዝንቱ ፡ ዘይሴብ
ሖ ፡ ለእግዚአብሔር ፡ ዕለቶ ፡ ስብዐ ፡ ጊዜ ፡ ባሕቲቶ ፡ ዳእሙ ፡ መዓልቶ ፡ ወሌሊቶ ፡
15 ኵላ ፡ እስመ ፡ ውእቱ ፡ ከነ ፡ ያነብብ ፡ መጻሕፍተ ፡ ቅዱሳተ ፡ ሌሊተ ፡ ወመዓልተ ፡፡ ወ
ኢኮነ ፡ መንፈቀ ፡ ሌሊት ፡ ባሕቲቶ ፡ ዘይጼሊ ፡ ዳእሙ ፡ ከነ ፡ ይጼሊ ፡ ለዝሉፉ ፡ ዘእ

apostles, because [1] they formed the canons and spiritual expositions, and the apostolic creeds, and the discourses of the prophets. Who can tell thy doctrine? For all they who write of the conflict of the wise of this world, write also [2] of their words, which are more than their deeds, and they seek wisdom apart from deeds, even as Plato and he that is like him, of whom it is said that his word was strong [3], exceedingly abundant [4] to tell. But let us seek first, wherewith to begin, the desire of work, even as says James the apostle, who says, And show me thy faith without works, *and I will show thee my faith by my works. For faith without works is dead [5]. * fol. 202, r° b.

And for this cause father Severus did not seek eloquence nor the lofty company of the wisdom of the world. And behold he excelled in that which was written of the record of his old age, and there *is* little of his history that it shows concerning his custom, and how he was offering his flesh as an offering to the Lord many times night and day, and it was not seven times a day only that he glorified the Lord, but day and night continually, for he read the Holy Scripture night and day. And not half the night only did he pray, but he prayed continually without intermission, and he constrained his flesh until he knew by heart in a few days the Old and New *Testaments*, and many discourses * which are read in the holy church. And then the Lord brought * fol. 202, v° a.

1. Or, because of which. — 2. Or, in addition to it. — 3. Or, rough. — 4. Or, simple. Paul is perhaps meant, 2 Cor. 10 : 10. — 5. James 2 : 18,26.

ንበለ ፡ ጽርዐት ፡፡ ወከነ ፡ ያጌብር ፡ ሎጋሁ ፡ እስከ ፡ ዓቀበ ፡ ውእቱ ፡ በኅዳጥ ፡ መዋዕ
ል ፡ ብሉየ ፡ ወሐዲሰ ፡ ወድርሳናተ ፡ ብ*ዙኃ ፡ ዘይትነበብ ፡ በቤተ ፡ ክርስቲያን ፡ ቅድስ (* fol. 202, v° a.)
ት ፡፡ ወእምዝ ፡ ሰሐበ ፡ እግዚአብሔር ፡ ኀቤሁ ፡ በከመ ፡ ሰሐበ ፡ ለአቡነ ፡ አብርሃም ፡
ወይቤሎ ፡ ጻእ ፡ እምድርከ ፡ ወቤተ ፡ አበዊከ ፡ ኀበ ፡ ምድር ፡ እንተ ፡ ወሀብኩከሃ ፡ ለ
ከ ፡ ወለዘርእከ ፡ እምድኅሬከ ፡፡ ወከማሁኬ ፡ ገብረ ፡ እግዚአብሔር ፡ ለሳዊሮስኒ ፡ አው
ፅአ ፡ እምብሔሩ ፡ ወወሀበ ፡ ርስተ ፡ መንፈሳዌ ፡ ወለደቂቁ ፡ እምድኅሬሁ ፡ እምውስቴ
ቱ ፡ እለ ፡ ንሕነ ፡ እሙንቱ ፡ ዘረከበ ፡ መድኅን ፡ በእንቲአነ ፡ ወፈትሐነ ፡ ወወለደነ ፡ በድ
ከም ፡ ወሕማማት ፡፡ እስመ ፡ ወረሰ ፡ ውእቱ ፡ መንበረ ፡ ዘሊቀ ፡ ጵጵስና ፡ ከመ ፡ አብ
ርሃም ፡ አብ ፡ ዘኵሉ ፡ አሕዛብ ፡ ይትባረኩ ፡ ቦቱ ፡፡ እስመ ፡ ሕዝበ ፡ ክርስቲያን ፡ ተባ
ረኩ ፡ በቃሎሙ ፡ ቅዱስ ፡፡ ይቤሎ ፡ እግዚአብሔር ፡ ለአብርሃም ፡ አንሰ ፡ አበዝኅ ፡
ዘርአከ ፡ ከመ ፡ ከዋክብተ ፡ ሰማይ ፡ ወከመ ፡ ኆፃ ፡ ዘድንጋገ ፡ ባሕር ፡ *ከማሁ ፡ ኮኑ ፡ (* fol. 202, v° b.)
ሳዊሮስ ፡ ወደቂቁ ፡ ተላዊያነ ፡ ትምህርቱ ፡ ከመ ፡ ከዋክብተ ፡ ሰማይ ።

እዜክር ፡ ካዕበ ፡ ክፍለ ፡ እምገድሉ ፡ በመዋዕለ ፡ ተሰብአ[1] ፡ ናሁ ፡ ዘከሩ ፡ እበደ ፡
ዘታውድሬጦስ ፡ ወንስጡር ፡ ወገደፉ ፡ መጻሕፍቲሆሙ ፡ ወንሥኡ ፡ መንፈቆሙ ፡ መ
ጽሐፈ ፡ ጠቢብ ፡ ቄርሎስ ፡ ወደፈኑ ፡ ውስቴታ ፡ ፅርፈተ ፡ ወኑፋቄሆሙ ፡ ዘውእቱ ፡
ክሕደቱ ፡ ለንስጡር ፡ ወካልእ ፤ ወይቤሉ ፡ እስመ ፡ ጠቢብ ፡ ቄርሎስ ፡ ቅዱስ ፡ ይቤ ፡ በ
እንተ ፡ እግዚእነ ፡ ወአምላክነ ፡ ወመድኅኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ከመ ፡ ውእቱ ፡ ክል

1. B በመዋዕል ፡ ሰብኦ ፡

him forth unto him, even as he brought our father Abraham forth, and said to him, Come forth from thy land and from thy fathers' house, unto a land which I have given thee, to thee and to thy seed after thee[1]. And so did the Lord therefore to Severus also; he brought him forth from his land, and gave a spiritual inheritance in it to him and to his children after him, which are we; whom the Savior found for our sake, and he released us and brought us forth in weakness and sufferings. For he obtained the seat of the chief of the patriarchate, even as Abraham, in whom all peoples are blessed; for the people of the Christians were blessed in his[2] holy word. The Lord said to Abraham, I will multiply thy seed as the stars of the heaven, and as the sand of the sea-shore[3]; * so are Severus and his children that follow his teaching as the stars of the heaven. (* fol. 202, v° b.)

I will relate further a part of his conflict in the days of his humanity. Behold they remembered the folly of Theodoret and Nestorius, and they rejected their writings, and took up the half of them, *even* the writing of the wise Cyril, and they hid in it their blasphemy and hypocrisy, that is the apostasy of Nestorius and the other. And they said that the wise *and* holy

1. Gen. 12 : 1. — 2. Lit., their. — 3. Gen. 22 : 17.

ኰ ፡ ግዕዝ ፡፡ እምድኅረ ፡ ትስብእቱ ፡ ለዘኢይጤየቅ ፡ በእንቲአሁ ፡ ወመጠውዎ ፡ ዝ
ክቱ ፡ መጽሐፍተ ፡ ለመቅዶንዮስ ፡፡ ወሶበ ፡ አንበባ ፡ ተፈሥሐ ፡ ጥቀ ፡ ወመሰሎ ፡ ከ
መ ፡ ኀብረ ፡ ለዕርፈቱ ፡ ወለ፩እምነ ፡ አኀዊነ ፡ ምእመናን ፡ መሰጠ ፡ ለመጽሐፍ ፡ ወነሥ
አ ፡ በኅቡእ ፡ ወጸሮ ፡ እስከ ፡ ንጉሥ ፡፡ ወሶበ ፡ ርእ*ዮ ፡ ንጉሥ ፡ ዓፀበ ፡ ላዕሌሁ ፡ ዘድ
5 ፋን ፡ ውስቴቱ ፡ ክሕደት ፡ ወአዘዘ ፡ ከመ ፡ ይብጻሕ ፡ ሳዊሮስ ፡ ከመ ፡ ያለብዎ ፡ በእን
ተ ፡ ዝንቱ ፡ ኀርትምና ፡ ዘተረክበት[1] ። ወሶበ ፡ በአ ፡ ሳዊሮስ ፡ ውስተ ፡ ሀገር ፡ ተፈት
ሐ ፡ ማዕሰሮሙ ፡ ለመናፍቃን ፡ እለ ፡ ሀለዉ ፡ ውስተ ፡ ሀገረ ፡ ቍስጥንጥንያ ፡ እስ
መ ፡ ውእቶሙ ፡ ኮኑ ፡ ይፈርህዎ ፡ ከመ ፡ አንበሳ ፡ ገዳም ፡ ዘይመስጥ ።

ወሶበ ፡ ኮነ ፡ በአ ፡ ሳዊሮስ ፡ ኀበ ፡ ንጉሥ ፡ ተአምኆ ፡ ውእቱ ፡ ወኵሉ ፡ ዘመንግሥ
10 ቱ ፡ በዐቢይ ፡ ፍሥሓ ፡፡ ወአምጽኡ ፡ መጽሐፈ ፡ ዘሀሎ ፡ ውስቴቱ ፡ ክሕደታተ ፡ ዘሀ
ሎ ፡ ቦቱ ፡ እስትጋቡእ ፡ እምነገረ ፡ ፊንዲአኖስ[2] ፡ ወንስጡር ፡ ወከሠተ ፡ ውእቱ ፡ ለንጉ
ሥ ፡ ወአምጽአ ፡ ሎቱ ፡ ነገረ ፡ ጠቢብ ፡ ቄርሎስ ፡ ጥዩቀ ። ወሰዳዶቶሙ ፡ ለኵሎሙ ፡
መናፍቃን ፡ ወበውእቱ ፡ ጊዜ ፡ ጸርሑ ፡ ኵሉ ፡ ሕዝብ ፡ ወይቤሉ ፡ በልዑል ፡ ቃል ፡ ሠ
ናይ ፡ ውእቱ ፡ ምጽአትከ ፡ ኦሳዊሮስ ፡ ኦብርሃነ ፡ ዓለም ፡ እምታሕተ ፡ መድኅን ፡ ክርስ
15 ቶስ ፡ ብር*ሃን ፡ ዘበአማን ፡ አምላክ ። ዐቢይ ፡ ሳዊሮስ ፡ ብርሃን ፡ ዘአልቦ ፡ ውስቴቱ ፡
ጽልመት ፡ ጼው ፡ ዘኢይለስሕ ፡ ከመዝ ፡ ይቤ ፡ እግዚእነ ፡ በውስተ ፡ ወንጌሉ ፡ ቅዱስ ፡
ኮንከ[3] ፡ ኦሳዊሮስ ፡ ብርሃነ ፡ ለአሕዛብ ፡ በቃላቲከ ፡ መንፈሳዊት ፡ ወአብራህከ ፡ ለነገሥ

fol. 203, r° a. — fol. 203, r° b.

1. B ዘተረከብት ፡ — 2. B corr. — 3. B ኮንኮ ፡

Cyril said of our Lord and our God and our Savior Jesus Christ, that he was two natures, after his unsearchable incarnation. And they sent the writing to Macedonius. And when he read it, he rejoiced exceedingly, and it appeared to him that he joined with him in his blasphemy. And as for one of our believing brethren, he carried off the writing, and took it in secret, and brought it unto the king. And when the king saw it, * he was vexed against him in whom the denial was hidden, and he commanded that Severus should come, that he might tell him about this crime that was found. And when Severus came into the city, the bonds of the schismatics who were in the city of Constantinople were loosed, for they feared him as a ravening lion of the wilderness.

And when Severus was come unto the king, he and all his kingdom saluted him with great joy. And they brought the writing wherein were the impious things that were gathered in it from the words of Findianus[1] and Nestorius, and he revealed to the king and brought to him the actual saying of the wise Cyril, and *advised* the casting out of all the schismatics. And straightway all the people shouted and said with a loud voice, « Thy coming is good, O Severus, O light of the world after the Savior Christ the Light * who is truly God. The great Severus is a light wherein is no darkness, salt that has not lost its savor, so says our Lord in his holy

* fol. 203, r° a. — * fol. 2[illegible] r° b.

1. Is Cyprian meant? See p. 653.

ት ፡ በትምህርትከ ፡ እንተ ፡ ምልእት ፡ እመንፈስ ፡ ቅዱስ ። ወአስተርአይኮ ፡ ሎሙ ፡ ለ
ክርስቶስ[1] ፡ ገጸ ፡ በገጽ ፡ ወሕማማተ ፡ ማኅየዊተ ፡ እንተ ፡ ተወክፈ ፡ በእንቲአነ ። ወረ
ሰይከነ ፡ ንግሥሥ ፡ ምሥጢራተ ፡ እንተ ፡ አልቦ ፡ ውስቴታ ፡ ምትሐት ፡ ከመ ፡ ቶማስ ፡
ንጹሕ ፡ ወረሰይከ ፡ እዴከ ፡ ኀበ ፡ መካነ ፡ ቅንዋት ፡ ወርግዘት ፡ እንተ ፡ ውስተ ፡ ገቦሁ ፡
ቅዱስ ፡ ወረሰይከ ፡ ለቍስጥንጥያ ፡ ውስተ ፡ መርሶ ፡ ዛኅን ፡ ወአብራህከ ፡ ከመ ፡ ደ
ብረ ፡ ሲና ፡ በአምሳለ ፡ እሳት ፡ ወከመ ፡ አምሳለ ፡ ጊሜ ፡ ወበቃለ ፡ ቀርን ፡ ወኮነ ፡ ያፈ
ርህ ፡ ለደቂቅ ፡ ንዑሳን ፡ እለ ፡ * የዓርጉ ፡ ኀቤሁ ። ዝውእቱ ፡ አምሳሊሆሙ ፡ ለአይሁ
ድ ፡ ሐዲሳን ፡ ዘከመ ፡ ነበሩ ፡ እስመ ፡ እለ ፡ ኀደግዎ ፡ ለእግዚአብሔር ፡ ወክሕዱ ፡ ት
ንሣኤሁ ፡ በሥጋ ፡ ወእሉሂ ፡ ማኅበረ ፡ ኬልቄዶን ፡ ከፈልዎ ፡ ለክርስቶስ ፡ ለክልኤ ፡
ወክሕዱ ፡ ለሕማማት ፡ እንተ ፡ ተወክፈ ፡ በእንቲአነ ፡ በሥጋሁ ፡ ማሕየዊ ። ወለነሰ ፡
ቀጸበነ ፡ በእዴሁ ፡ ከመ ፡ አብ ፡ መሓሪ ፡ ወአዕረገነ ፡ ኀቤሁ ፡ በእንተ ፡ አብ ፡ ሳዊሮስ ፡
ወኢወሰደነ ፡ ኀበ ፡ ንቅዐታተ ፡ አድባር ፡ ወኢዲበ ፡ ፍኖት ፡ ጠዋይት ፡ ዳእሙ ፡ አ
ብአነ ፡ ውስተ ፡ ቅድስተ ፡ ቅዱሳን ፡ ወከሠተ ፡ ለነ ፡ ስብሐቲሁ ፡ ዘኢይትከሀል ፡ ለተና
ግሮቱ ፡ እማኅደሩ ፡ ቅዱስ ፡ ዘይእቲ ፡ ማርያም ፡ ድንግል ፡ ወላዲተ ፡ አምላክ ፡ ዘበአ
ማን ። ወይእቲ ፡ ማኅደር ፡ ዘበአማን ፡ ፍጹም ፡ ዘአስተርአየ ፡ ለነ ፡ እምኔሁ ፡ እግዚአ

* fol. 203, v° a.

1. B ዘክርስቶስ ፡

gospel[1]. Thou, O Severus, art a light to the peoples by thy spiritual words, and thou hast enlightened kings by thy doctrine which is full of the Holy Spirit, and thou hast shown them Christ face to face, and the saving sufferings which he endured for us, and thou hast made us to touch unfathomable mysteries, even as the holy Thomas, and thou hast put thy hand upon the place of the nails, and the hole that is in his holy side[2], and thou hast made Constantinople a tranquil port, and thou hast given light as Mount Sinai, in the shape of fire and in the shape of cloud and with the sound of trumpet, and it terrified the young children who * went up unto it[3]. This is the type of the new Jews, how they are; for they left the Lord and denied his resurrection in the flesh; and these also, the council of Chalcedon, have divided Christ in twain, and denied the passion which he endured for us in his saving flesh. But as for us he has beckoned to us with his hand, like a merciful father, and has brought us up unto him, through father Severus. And he has not led us away unto the clefts of the mountains nor upon a crooked path, but he brought us unto the Holy of Holies, and revealed to us his unspeakable glory from his holy habitation, which is Mary the Virgin, the mother of God in truth. And she was the true and perfect habitation from which God the Word appeared to us when

* fol. 203, v° a.

1. Matt. 5 : 13, 14. — 2. John 20 : 27. — 3. Ex. 19 : 16.

ብሔር ፡ ቃል ፡ ተሰብአ ፡ በከመ ፡ አስተርአየ ፡ በውእቱ ፡ መዋዕል ፡ ዲበ ፡ ደብረ ፡ ሲ
ና ፡ ዘእንበለ ፡ ሥጋ ፡ *ዳእሙ ፡ ምስለ ፡ ፍርሃት ፡ ወመንክራት ፡ ወአስተርአየ ፡ ለነ ፡፡ * fol. 203 v° b.
እምይእዜሰ ፡ ንሕነ ፡ ክርስቲያን ፡ ምሥጢራተ ፡ መንክራተ ፡ ዘተትሌዐል ፡ እምልብ ፡
እስመ ፡ ተወልደ ፡ ውእቱ ፡ እምኰኵሕ ፡ ልዕልት ፡ ሥጋዊት ፡ ምልእተ ፡ ውዳሴ ፡ ዘ
5 እንበለ ፡ ተድምርት ፨ ወርኢነ ፡ ስብሐቲሁ ፡ በጽድቅ ፡ ወንሕነ ፡ ጽኑዓን ፡ በአማን ፡ ወ
ሃይማኖቱ ፡ ለሳዊሮስ ፡ ኮነ ፡ ከመ ፡ አሚን ፡ አበዊነ ፡ ቅዱሳን ፡፡

ወእምድኅረ ፡ ዝንቱ ፡ ቀጸበ ፡ ሳዊሮስ ፡ በእደዊሁ ፡ ለሕዝብ ፡ ለአርምሞ ፡ ወኮነ ፡ ን
ጉሥ ፡ ወኵሉ ፡ ሕዝብ ፡ ፍሡሓነ ፡ ጥቀ ፡ በበይነ ፡ መድኀኒት ፡ ዘኮነ ፡ ሎሙ ፡ እምእግ
ዚእ ፡ ወኵሉ ፡ ሀገር ፡ ለመናፍቃንሰ ፡ ኢክህሉ ፡ ያስተርእዩ ፡ እምፍርሃቶሙ ፡ እምነ ፡
10 ሳዊሮስ ፨ ወንጉሥሰ ፡ አስተጋብአሙ ፡ ለኤጲስ ፡ ቆጶሳት ፡ እንዘ ፡ ሀሎ ፡ ሳዊሮስ ፡
ወመተርዎ ፡ ለመቅዶንዮስ ፡ ወሰደድዎ ፡ ወእምድኅረ ፡ ሰደድዎ ፡ ለመቅዶንዮስ ፡ አንበ
ሩ ፡ ኀበ ፡ መንበረ ፡ ሀገረ ፡ *ቍስጥንጥንያ ፡ ብእሴ ፡ ዘስሙ ፡ ጢሞቴዎስ ፡ በምክሩ ፡ * fol. 204 r° a.
ለቅዱስ ፡ ሳዊሮስ ፡፡ ወእምዝ ፡ ንጉሥ ፡ ቅዱስ ፡ ሰአሎ ፡ ለሳዊሮስ ፡ ከመ ፡ ይምሐሮ ፡ ሃ
ይማኖተ ፡ ቅድስተ ፡ ከመ ፡ ይጽሐፍ ፡ ሎቱ ፡ ከመ ፡ ያንብብ ፡ በኵሉ ፡ ጊዜ ፡ በእንተ ፡
15 እከየ ፡ ዐላዊያን ፡ ወሀበ ፡ ፲ወ፪ቃላተ ፡ ዘቄርሎስ ፡ ጠቢብ ፡ እንተ ፡ ውእቶሙ ፡ ከመ ፡ ሰ
ይፍ ፡ ዘይመትር ፡ እከየ ፡ ዐላውያን ፡ ወእምትምህርታተ ፡ ቅዱስ ፡ ጎርጎርዮስ ፡ እኁሁ ፡
ለባስልዮስ ፡ ዘየዓቢ ፡ ወአበው ፡ ቅዱሳን ፡ መምህራነ ፡ ቤተ ፡ ክርስቲያን ፨ ወእምድኅ
ረዝ ፡ ገብአ ፡ ኀበ ፡ ምኔቱ ፡ በሰላም ፡፡ እምድኅረ ፡ አድነነ ፡ ሎቱ ፡ ርእሰ ፡ ንጉሥ ፡ ወ

he became man; even as he appeared in those days, in Mount Sinai, without flesh, * but with fear and wonders; but now he has shown unto us, *who are* Christians, wondrous mysteries which are beyond understanding, for he was born without union of the exalted rock of flesh, full of praise, and we have seen his glory in truth, and we are strong indeed, and the creed of Severus is as the belief of our holy fathers. » * fol. 2.. v° b.

And after this Severus beckoned with his hand to the people to be silent, and the king and all the people were exceeding glad for the salvation which they had from the Lord, and all the city; but as for the schismatics they could not show themselves for their fear of Severus. But the king gathered the bishops, while Severus was present, and they excommunicated Macedonius and cast him out. And after they had cast out Macedonius, they set upon the throne of the city of * Constantinople, by the counsel of the holy Severus, a man whose name was Timothy. And then the holy king asked Severus to teach him the holy creed *and* to write it, that he might read *it* at all times, because of the guile of the heretics. *And* he gave him the twelve words of the wise Cyril which are as a sword which cuts off the evil of the heretics; and of the teachings of the holy Gregory the brother of Basil the great, and the holy fathers the doctors of the church. And after this he returned unto his monastery in peace, after the king had bowed * fol. 2.. r° a.

ሰአሎ ፡ ከመ ፡ ይዘክሮ ፡ በጸሎቱ ፡ ከመ ፡ የሀብ ፡ እግዚአብሔር ፡ ሎቱ ፡ ወለነ ፡ መድ
ኀኒተ ፡ በምሕረቱ ።
ወሶበ ፡ ሖረ ፡ ቅዱስ ፡ ሳዊሮስ ፡ እምኀበ ፡ ንጉሥ ፡ ኀበ ፡ ደብር ፡ ጸሐፈ ፡ ንጉሥ ፡
ኀበ ፡ ኵሎሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ሀለዉ ፡ ውስተ ፡ ኵሉ ፡ መካናት ፡ ወኵሉ ፡
መናብርት ፡ ከመ ፡ ለእመቦ ፡ ዘ* ተረክበ ፡ በቃለ ፡ ንስጡር ፡ አው ፡ ማኅበረ ፡ ኬልቄዶን ፡
* fol. 204, r° b. ይሰደድ ፡ እመንበሩ ፡ ወይኩን ፡ ነኪረ ፡ እምኵሉ ፡ ሱታፌ ፡ ቤተ ፡ ክርስቲያን ፡፡ ወእ
ምዝ ፡ ወጽአ ፡ ትእዛዝ ፡ ንጉሥ ፡ ከመ ፡ ይኅበሩ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ሀለዉ ፡ ለም
ትረተ ፡ መቅዶንዮስ ፡ ወኵሎሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ ዘኢበጽሐ ፡ ወኢተረክበ ፡ ዲበ ፡
መንበሩ ፡ ውእቱ ፡ እኁዝ ፡ በቃለ ፡ መቅዶንዮስ ፡ ዘበግዕዘ ፡ ንስጡር ፡ ወማኅበረ ፡ ኬ
ልቄዶን ፡ ይሰደድ ፡ ወይኩን ፡ እንግዳ ፡ እምቀኖናተ ፡ ቤተ ፡ ክርስቲያን ፡ እግዚአብሔ
ር ። ሶበ ፡ ሖሩ ፡ ልኡካን ፡ ኀበ ፡ ምሥራቅ ፡ ምስለ ፡ መልእክት ፡ በኡ ፡ ኀበ ፡ ዘበጥ
ዎ ፡፡ ወይእቲ ፡ ሀገር ፡ እምነ ፡ ሀገረ ፡ ኒቅያ ፡ ወከሠቱ ፡ ዘከመ ፡ አዘዘ ፡ ቦቱ ፡ ንጉሥ ፡
ወረከብዎ ፡ ለብላውያኖስ ፡ ኤጲስ ፡ ቆጶስ ፡ ዘአንጾኪያ ፡ ዘከመ ፡ ተሳተፈ ፡ በቃለ ፡ ንስ
ጡር ፡ ወመቅዶንዮስ ፡፡ ወጸሐፉ ፡ ኀበ ፡ ንጉሥ ፡ በእንተዝ ፡ ወጸሐፈ ፡ በእንተ ፡ ስደ
ቱ ፡ ወምትረቱ ፡ ወአውጽኦቱ ፡ እመንበረ ፡ አን* ጾኪያ ፡፡ ወእምዝ ፡ አስተጋብአሙ ፡
* fol. 204, v° a. ለኤጲስ ፡ ቆጶሳተ ፡ ፍልስጥኤም ፡ ወረሰዮ ፡ ይኅሥሡ ፡ በጽኑዕ ፡ ወይኅትቱ ፡ በእንተ ፡
ዘይበቍዕ ፡ ወይደሉ ፡ ከመ ፡ ይንበር ፡ ዲበ ፡ መንበረ ፡ አንጾኪያ ፡ ዘለኅሩይ ፡ ሉቃስ ፡
ወንጌላዊ ።

his head to him, and asked him to remember him in his prayer, that the Lord in his mercy might give salvation to him and to us.

And when the holy Severus went from the king unto the monastery, the king wrote unto all bishops who were in all places and all sees, that if perchance one * were found holding the word of Nestorius or the council of Chalcedon, he should be excommunicated and should be alien from all the fellowship of the church. And then the command of the king went forth that the bishops that *there* were should unite for the removal of Macedonius, and every bishop who did not come and was not found in his seat, was possessed with the word of Macedonius, who was of the nature of Nestorius and the council of Chalcedon; he should be cast out and be alien from the canons of the church of God. When the messengers came unto the East with the message, they went unto Zabatwo; and that city was of the district of Nicaea. And they made known as the king had commanded. And they found Flavianus the bishop of Antioch, how he had become partaker in the word of Nestorius and Macedonius. And they wrote unto the king concerning this. And he wrote concerning excommunicating him and cutting him off and expelling him from the see of Antioch. * And then he gathered the bishops of Palestine and he made them seek diligently and search as to who it was meet and proper should sit upon the throne of Antioch, the *throne* of the elect Luke the evangelist.

* fol. 204, r° b

* fol. 204, v° a.

ወተሐውሱ ፡ ጉቡኣን ፡ በጸጋ ፡ መንፈስ ፡ ቅዱስ ፡ ወኤጲስ ፡ ቆጶሳት ፡ ወጸርሑ ፡ በ
አሐዱ ፡ ቃል ፡ ወይቤሉ ፡ ወኵሉ ፡ ሕዝብ ፡ ሳዊሮስ ፡ ይደሉ ፡ ለዝሢመት ፡ ከመ ፡ ሉ
ቃስ ፡ ወንጌላዊ ፡ አብ ፡ ሰባኬ ፡ ሃይማኖት ፡ አርቶዶክሳዊት ። ወሶቤሃ ፡ ለአኩ ፡ ሰብ
እ ፡ ምእመናን ፡ ፍድፋዳን ፡ መፍቀርያነ ፡ እግዚአብሔር ፡ ኀበ ፡ ዘይድልው ፡ ኵሎ ፡ ክብ
5 ረት ፡ ዘበአማን ።

ወሶበ ፡ ሖሩ ፡ ተማከሩ ፡ በፍኖት ፡ እንዘ ፡ ይብሉ ። ለእመሰ ፡ ኮነ ፡ ዝንቱ ፡ ግብ
ር ፡ በፈቃደ ፡ እግዚአብሔር ፡ ከመ ፡ ይኩን ፡ ሳዊሮስ ፡ ኖላዊ ፡ ለነ ። ውእቱ ፡ ያር
ኁ ፡ ለነ ፡ አንቀጸ ፡ ደብር ፡ ወኮነት ፡ ልማዱ ፡ ለሳዊሮስ ፡ ከመ ፡ ኢይትራከብ ፡ ምስለ ፡
አሐዱሂ ፡ *እምሰብእ ፡ አላ ፡ ለእመ ፡ ይመጽእ ፡ ኀቤሁ ፡ ከመ ፡ ይስአል ፡ በእንተ ፡ ቃ
10 ል ፡ ወየኅሥሥ ፡ ፍካሬ ፡ መጽሐፍ ። ወሶበ ፡ በጽሑ ፡ ጐድጐዱ ፡ ኆኅተ ፡ ወኮነ ፡ ደ
ዲቀ ፡ ከመ ፡ አኀው ፡ እለ ፡ ምስሌሁ ። ወወፅኡ ፡ እምደብር ፡ ውስተ ፡ ጻሕቆሙ ፡ ወ
ቆሙ ፡ ልኡካን ፡ ሰዓተ ፡ እንዘ ፡ ይጐድጕዱ ፡ ደጌ ፡ ወእምዝ ፡ ጸርሑ ፡ ወይቤሉ ። አ
ሳዊሮስ ፡ አርኁ ፡ ለነ ። ወሶቤሃ ፡ ወጽአ ፡ ኀቤሆሙ ፡ በውእቱ ፡ ጊዜ ፡ ወአርኀወ ፡
ሎሙ ። ወሶበ ፡ ርእዮሙ ፡ ተስእሎሙ ፡ በእንተ ፡ ግብረ ፡ ምጽአቶሙ ፡ ኀቤሆሙ ፡
15 ወምንት ፡ ጻሕቆሙ ፡ ኀቤሁ ፡ ወመልአሙ ፡ ለሰብእ ፡ ፍርሃት ፡ ሶበ ፡ ርእዩ ፡ ጸጋ ፡ እ
ንተ ፡ ትሠርቅ ፡ ውስተ ፡ ገጹ ፡ ወአድነኑ ፡ አርእስቲሆሙ ፡ ኀቤሁ ፡ ከመ ፡ ይባርክ ፡

* fol. v° b.

And those assembled were moved by the grace of the Holy Spirit, and the bishops cried [1] with one voice and said, and *so did* all the people, « Severus is fit for this office, even as Luke the evangelist; the father who framed the orthodox creed. » And then they sent excellent, believing men who loved the Lord, unto him who deserved all true honor.

And as they went they took counsel by the way saying, « If this deed be by the will of God, that Severus be our shepherd, then he will open to us the gate of the monastery. » Now it was not Severus' custom to meet any * man, unless he came unto him to ask about the word, and to seek the interpretation of scripture. And when they came, they knocked at the door. And it chanced that the brethren who were with him were gone forth from the monastery in their zeal. And the messengers stood an hour knocking at the door, and then they cried and said, « O Severus, open unto us. » And then he came forth unto them straightway, and opened unto them. And when he saw them he asked them concerning the matter of their coming unto them, and what was their request of him. And awe filled the men when they saw the grace which shone in his face, and they bowed down their heads unto him that he might bless them. And they told him that the devout king had commanded the assembling of a council, and then they

* v° b.

1. Lit., and they cried.

ላዕሌሆሙ ። ወይቤልዎ ፡ እስመ ፡ ንጉሥ ፡ ምእመን ፡ አዘዘ ፡ ለተጋብኦ ፡ ማኅበር ፨ ወእምዝ ፡ መጠውዎ ፡ መጽሐፈ ፡ ወነበሩ ፡ ኀቤሁ ፡ ውእተ ፡ ዕለተ ፡ እንዘ ፡ ይትናገሩ ፡ ወይቤ * ሉ ፡ ከመ ፡ ኢይበቍዖሙ ፡ ነቢሮቶሙ ። ወይቤሉ ፡ በከመ ፡ ይቤ ፡ እልዓዘር ፡ ገብረ ፡ አብርሃም ፡ አብ ፡ በእንተ ፡ ርብቃ ፡ እስመ ፡ እግዚአብሔር ፨ ናሁ ፡ ሠርሐ ፡ ፍኖተነ ፡ ወኢይሰአነነ ፡ እንከ ።

ወተስእሎሙ ፡ ሳዊሮስ ፡ ከመ ፡ ይትዓገሡ ፡ እስከ ፡ሳኒታ ፡ ወነበሩ ። ወአንከሩ ፡ ሶበ ፡ ከሠቶ ፡ እግዚአብሔር ፡ ወእምተአምራት ። ወሶበ ፡ ከነ ፡ጽባሐ ፡ ተንሥአ ፡ ወሖረ ፡ ምስሌሆሙ ፨ ወሶበ ፡ ሖሩ ፡ ውስተ ፡ ካልእ ፡ እምፍናዋት ፡ረከቡ ፡ ብእሴ ፡ ዘበቱ ፡ ሰይጣን ፨ ወይቤሎ ፡ ሰይጣን ፡ ለሳዊሮስ ፡ ሠናይ ፡ ውእቱ ፡ በዓትከ ፨ ኦሳዊሮስ ፡ መምህረ ፡ ክርስቲያን ፡ አንሰ ፡ አአምር ፡ ከመ ፡ አንተ ፡ ትሰድደኒ ፡ ወለኵሎሙ ፡ እለ ፡ ምስሌየ ፡ ወለማኅበር ፡ ዐቢይ ፡ ማኅበረ ፡ኬልቄዶን ፡ ዘገብሩ ፡ ኵሎ ፡ ፈቃድየ ። ወባሕቱ ፡ እምድኅረዝ ፡ ይነብር ፡ ንጉሥ ፡ ይትቤቀል ፡ሊተ ፡ እምኔከ ፡ ወይሰድደከ ፡ በውስተ ፡ ኵሉ ፡ መካን ፡ ወይከውን ፡ ውእቱ ፡ ንጉሥ ፡ ዘይገ * ብር ፡ ፈቃድየ ፡ ወኢተሰጥዎ ፡ ዐቢይ ፡ ሳዊሮስ ፡ ምንተኒ ፡ ዳእሙ ፡ ይቤሎ ፨ በከመ ፡ ይቤሎ ፡ መልአክ ፡ ክቡር ፡ ሚካኤል ፡ ለሰይጣን ፡ ይገሥጽከ ፡ እግዚአብሔር ፨ ወሶቤሃ ፡ ወጽአ ፡ መንፈስ ፡ ርኩስ ፡ እምብእሲ ፡ በኀይለ ፡ ጸጋ ፡ ዐባይ ፡ ዘኀደረት ፡ ውስተ ፡ ሳዊሮስ ።

ወሶበ ፡ በጽሐ ፡ ውስተ ፡ መካን ፡ ዘሀለዉ ፡ ውስቴታ ፡ ጉቡኣን ፡ ቀርቡ ፡ ኤጲስ ፡

handed him the writing. And then they abode with him that day, while they talked together: and they said * that it was not meet for them to stay, and they said as Eleazar the servant of father Abraham said concerning Rebecca, « The Lord, behold he prospered our way, and therefore it was not impossible for us [1]. »

And Severus asked them to wait until the next day, and they tarried. And they wondered when the Lord revealed him and at the signs. And when it was morning he rose up and went with them. And when they came unto the second stopping-place, they found a man in whom Satan was. And Satan said to Severus, « Thy coming is well, O Severus, teacher of the Christians. But I know that thou wilt cast out me and all who are with me, and the great council, the council of Chalcedon, which did my will. But afterward there shall be a king who shall avenge me upon thee, and he shall cast thee out in every place, and he shall be a king who does * my will. » And the great Severus answered him nothing, but said to him as Michael the archangel said to Satan, « The Lord rebuke thee [2]. » And straightway the evil spirit came forth from the man, by the might of the great grace that abode in Severus.

And when he came unto the place wherein they were assembled, the

1. Gen. 24 : 56. — 2. Jude 9.

ቆጶሳት ፡ እለ ፡ ሀለዉ ፨ ወይቤሉ ፡ በእንቲአሁ ፡ ነገረ ፡ ብዙኀ ፡ ወተአምራተ ፡ እንተ ፡
ርእይዋ ፡ ወሶበ ፡ ቦአ ፡ ወይቤልዎ ። እፎኑ ፡ ይቤ ፡ ሐዋርያ ፡ ክቡር ፡ አንሰ ፡ ኢየኃሥሥ ፡
በቀኑዔተ ፡ ለርእስየ ፡ ለባሕቲትየ ፡ ዳእሙ ፡ ለኵሎሙ ፡ ጉቡኣን ፡ እለ ፡ እዜንዎሙ ፡ ይ
ቤ ፡ ሳዊሮስ ፨ ዝውእቱ ፡ ከመ ፡ ይኅድግ ፡ ብእሲ ፡ ኵሎ ፡ ዘሎቱ ፡ ወይግድፎ[1] ፡ ወይ
5 ትዓቀብ ፡ ላዕለ ፡ መድኃኒተ ፡ ነፍሱ ፡ ወመድኃኒተ ፡ ቢጹ ፨

* ወአመከርዎ ፡ ኤጲስ ፡ ቆጶሳት[2] ፡ ቅዱሳን ፡ በመጽሐፍ ፡ ዘሀሎ ፡ ውስቴቱ ፡ ኅብረ
ቶሙ ፡ ለሠይሞ ፡ ሊቀ ፡ ዲቤሆሙ ፨ ወሶበ ፡ አንበበ ፡ ተውለጠ ፡ ራእዩ ፡ እስመ ፡ ከነ ፡
ውእቱ ፡ ዘኢያፈቅር ፡ ምንተኒ ፡ እምዝንቱ ፨ ወከነ ፡ ያፈቅር ፡ ተባሕትዎ ፡ ባሕቲ
ቱ ፡ ጥቀ ። ወከነ ፡ ይብል ፡ ለርእሱ ፡ ኵሎ ፡ ጊዜ ፡ እስመ ፡ ሀኬት ፡ የሐጕል ፡ ነፍሰ ፨
10 እስመ ፡ ኢይረክብ ፡ ብእሲ ፡ ምሕረተ ፡ ዘእንበለ ፡ በተግኅሦ ፨ በከመ ፡ ጽሑፍ ፡ ውእ
ቱ ፡ አስተርከቡ ፡ ወአእምሩ ፡ ከመ ፡ ውእቱ ፡ አነ ፡ እግዚአብሔር ፨ ወይቤሎሙ ፡ አ
ንሰ ፡ ኢከንኩ ፡ ድልወ ፡ ለዝንቱ ፡ ግብር ፡ ወኢይበቍዕ ፡ ለነቢር ፡ ዲበ ፡ ዝንቱ ፡ መ
ንበር ፨ ወይቤሎ ፡ ናውራርስ ፡ ለአግናጥዮስ ፡ ለገጽ ፡ ድሙን ፡ ምንተ ፡ ብክሙ ፡ ምስ
ሌሁ ፡ ኢታገብርዎ ፡ ለዝንቱ ፡ ግብር ፨ ወጸርሑ ፡ ኵሎሙ ፡ እንዘ ፡ ይብሉ ፡ ሳዊሮስ ፡
15 ውእቱ ፡ ኖላዊነ ፡ ሳዊሮስ ፡ ውእቱ ፡ ባላሒነ ፡ *እምነ ፡ ኵሉ ፡ እከዮሙ ፡ ለመናፍቃ
ን ፨ ወሶቤሃ ፡ ሰዐልዎ ፡ ኵሎሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወዐበይት ፡ እለ ፡ ሀለዉ ፡ ህየ ፡

1. B ወይገድፎ ፡ — 2. B ቆጶስ ፡

bishops who were present drew near and said many things concerning him, and the signs which they had seen. And when he came in they said to him, « How saith the reverend apostle, But I will not seek advantage for myself alone, but for all who are assembled to whom I bring tidings? » Severus says, « This is that a man leave all that he has and forsake it and take heed to the salvation of himself and the salvation of his neighbor. »

*And the holy bishops tried him with the writing wherein was their agreement to make him chief over them. And when he read it, his face changed. For he was one who did not love aught of it, and he loved only the solitary life exceedingly, and he said ever to himself, « Sloth destroys the soul, for a man shall not obtain mercy except by withdrawing apart; even as it is written, Be still and know that I am God[1]. » And he said to them, « I am not fit for this matter, and I am not worthy to sit upon this throne. » And he said to them[2], « As for Ignatius Theophorus, the cloudy[3] of countenance, what have you to do with him? You shall not do this thing. » And they all cried saying, « Severus is our shepherd, Severus is our savior *from all the evil of the schismatics. » And straightway all the bishops and great ones that were there besought him saying, « There is no commandment

1. Ps. 46 : 10. — 2. Lit., him. Text is obscure. — 3. The Syriac Nurono is perhaps meant.

እንዘ ፡ ይብሉ ፡ አልቦ ፡ ዘየዐቢ ፡ እምዝቲ ፡ ትእዛዝ ፡ እንተ ፡ ይእቲ ፡ ከመ ፡ የሀብ ፡ ብእሲ ፡ ነፍሶ ፡ ቤዛ ፡ ሀየንተ ፡ እኁሁ ።

ወእምዝ ፡ ፩እምዐርከኒሁ ፡ እለ ፡ ሀለዉ ፡ ህየ ፡ ዘነበረ ፡ ምስሌሁ ፡ ውስተ ፡ ጽሕፈት ፨ ጸሐፈ ፡ ሎቱ ፡ መልእክተ ፡ ወይዜክሮ ፡ ትንቢተ ፡ ብፁዕ ፡ ሚናስ ፡ መፍቀሬ ፡ እግዚአብሔር ፨ ዘአጠየቆ ፡ ኪያሁ ፡ አመ ፡ ይቤሎ ፡ አንተ ፡ ትነሥእ ፡ ሢመተ ፡ ሐዋርያዊ ፡ እስመ ፡ ሐዋርያት ፡ ነሰቱ ፡ አብያተ ፡ ጣዖት ፨ ወሰበኩ ፡ ሥላሴ ፡ እስመ ፡ ወልድ ፡ ቃል ፡ ሥጋ ፡ ኮነ ፨ ወአንተኒ ፡ አሳዊሮስ ፡ ከዐበ ፡ ትነሥት ፡ ቤተ ፡ ክርስቲያኖሙ ፡ ለመናፍቃን ፨ ወትሬስዮ ፡ በድወ ፡ በቃላቲከ ፡ እንተ ፡ አስማዕከ ፡ ውስተ ፡ ኵሉ ፡ ዓለም ፡ እስመ ፡ ትሰብክ ፡ አንተ ፡ ሥላሴ ፡ ወሕማማተ ፡ ማሕ*የዊተ[1] ፡ እንተ ፡ ተወክፈ ፡ በእንቲአነ ፡ አምላክ ፡ ቃል ፡ ዘኮነ ፡ ሥጋ ፨ ወይዜክር ፡ ዓዲ ፡ ትንቢታተ ፡ ዘተነበዩ ፡ ኪያሁ ፡ አበው ፡ ቅዱሳን ፡ በእንተ ፡ ዛቲ ፡ ሥርዐት ። ይቤሎ ፡ ይከውን ፡ ላዕሌከ ፡ ኀጢአተ ፡ ለእመ ፡ ዓበይከ ፡ አንተ ፡ እምዝንቱ ፡ ግብር ።

* fol. 206, r° a.

ወእምዝ ፡ ኵሎሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ ወሕዝብ ፡ ነሥእዎ ፡ በፍርሃት ፡ ወስእለት ፡ ወይቤልዎ ፡ እስመ ፡ እግዚአብሔር ፡ ይወቅሠከ ፡ በእንተዝ ፡ ግብር ፡ ለእመ ፡ አንተ ፡ ኃደጎሙ ፡ ለእማንቱ ፡ ነፍሳት ፡ ከመ ፡ ይትሀጐላ ፡ ኵሎን ፨ ወሶቤሃ ፡ አሆ ፡ ይቤሎሙ ፡ ወተወክፈ ፡ ስእለቶሙ ፡ ወሖሩ ፡ ቦቱ ፡ አንጾኪያ ።

ወሶበ ፡ ቀደሞሙ ፡ ዜና ፡ ኀበ ፡ ሀገር ፡ ከመ ፡ ሳዊሮስ ፡ መጽአ ፡ ኀቤሃ ፡ ወጽኡ ፡

1. B ማኅዌተ ፡

greater than this, that a man give his life as a ransom for his brother[1]. »

And then one of his friends, who were there, who abode with him, wrote unto him a letter and reminded him of the prophecy of Menas, who loved the Lord, who made it known to him saying to him, « Thou shalt take up the apostolic office, for the apostles destroyed the temples of the idols, and proclaimed the Trinity, that the Son the Word became flesh. And thou too, O Severus, shalt destroy the church of the schismatics, and thou shalt lay it waste by thy words which thou hast proclaimed in all the world. For thou dost preach the Trinity and the saving passion * which God the Word that was made flesh endured for us. » And he made mention further of the prophecies which the holy fathers prophesied concerning this estate. He says to him, « There shall be sin upon thee, if thou art too great for this work. »

* fol. 206, r° a.

And then all the bishops and people took him with fear and entreaty, and said to him, « The Lord will hold thee to account for this matter, if thou dost leave all these souls to perish. » And then he gave them his consent, and granted their request, and they went with him to Antioch.

And when the word went before them unto the city that Severus was

1. John 15 : 13.

ኵሉ ፡ ሰብአ ፡ ሀገር ፡ ለተራክቦቱ ፡ በዐቢይ ፡ ፍሥሓ ። ወሶበ ፡ አብእዎ ፡ ኀበ ፡ ሀገ
ር ፡ ወኵሉ ፡ ሕዝብ ፡ ምስሌሁ ፡ ተሀውከት ፡ ኵላ ፡ ሀገር ፡ በእንቲአሁ ፡ እስመ ፡ ኮኑ ፡
ይትመነይዎ ፡ ወኮኑ ፡ *ይፈትዉ ፡ ከመ ፡ ይኩን ፡ መራኅብተ ፡ ሀገር ፡ ትበቍል ፡ ዕፀ *fol. 206, r° b.
ዋም ፡ ከመ ፡ ይዕርጉ ፡ ዲቤሃ ፡ ከመ ፡ ዘኬዎስ ፡ ኀጺር[1] ፡ ከመ ፡ ይኔጽሩ ፡ ሀየንቲሁ ፡
ለክርስቶስ ፡ እንዘ ፡ የኃልፍ ፡ ወኮኑ ፡ ይጸርሑ ፡ ኵሎሙ ፡ ወይብሉ ፡ ቡሩክ ፡ ውእቱ ፡
ሳዊሮስ ፡ ዘፈነዎ ፡ እግዚእ ፡ ኀቤነ ፡ ቡሩክ ፡ ውእቱ ፡ እምአርያም ።

ወሶበ ፡ ቦአ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወካህናት ፡ ቅድሜሁ ፡ እንዘ ፡ ይዌድስ
ዎ ፡ በዘይደሉ ፡ ለሢመቱ ፡ ወንብረቱ ፡ ዲበ ፡ መንበር ፡ ሐዋርያዊ ፨ ስብሐተ ፡ ዐቢ
የ ፡ ከመ ፡ ይሢምዎ ፡ ወእምዝ ፡ ኮነ ፡ መንክር ፡ ዐቢይ ፡ እምርሔ ፡ ዕፍረት ፡ ምዑ
ዝ ፡ መልአ ፡ ኵሎ ፡ መካነ ፡ ዘሀለዉ ፡ ውስቴቱ ፡ ወአጼነዉ ፡ ኵሉ ፡ ሰብእ ፡ ርሔሁ ፡
ለውእቱ ፡ ዕፍረት ፡ ዐቢይ ። ወጠየቁ ፡ ከመ ፡ ሀለዉ ፡ መላእክት ፡ ለሠይሞቱ ፡ ምስ
ለ ፡ ዐቢይ ፡ ፍሥሓ ፡ ወውእቱ ፡ ዕፍረት ፡ ዘአስተርአየት ፡ ርሔሁ ፡ በውእቱ ፡ ዕለት ፡
ሀለወት ፡ እስከ ፡ ዮም ፡ *ኀበ ፡ መካን ፡ ዘተሠይመ ፡ ውስቴቱ ። *fol. 206, v° a.

ወሶበ ፡ ፈለሰ ፡ ኀበ ፡ አትሮኖስ ፡ ይቤ ፡ በከመ ፡ ይቤ ፡ ሊቅ ፡ ክርስቶስ ፡ አምላክነ ፡
ሎቱ ፡ ስብሐት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። እስመ ፡ ቤትየ ፡ ቤተ ፡ ጸሎት ፡ ይሰመይ ፡

1. B ሐጺር ፡

coming unto it, all the people of the city went forth to meet him with great joy. And when they brought him into the city, and all the multitude with him, all the city was stirred because of him[1], for they were longing for him, and they were * desiring that the plain of the city should produce trees that they might climb them, even as Zacchaeus the short[2], to see the vicar[3] of Christ, as he passed by. And they were all crying and saying, « Blessed is Severus whom the Lord has sent unto us. Blessed be he in the highest. » *fol. 206, r° b.

And when he entered into the church, with the priests before him praising him, even him who was worthy to be ordained and to sit upon the apostolic throne, *with* great glory to ordain him, then there was a great wonder; the fragrant ointment filled all the place wherein they were, and all men perceived the odor of the great ointment, and they perceived that angels were present to ordain him with great joy. And that oil the fragrance of which manifested itself on that day, remains unto this day * in the place where he was ordained. *fol. 206, v° a.

And when he passed unto the throne, he said, even as the head, Christ our God said, — to him be glory for ever and ever, Amen, — « My house shall be called a house of prayer, but ye have made it a meeting-place for

1. Mt. 21 : 10. — 2. Lk. 19 : 3,4. — 3. Or, him that was in the stead of Christ.

ወአንትሙሰ ፡ ረሰይክምዎ ፡ ምስትጋብአ ፡ ለሰይጣን ፡ ወሐራሁ ፡ ወበውእቱ ፡ ጊዜ ፡
ጐዩ ፡ እምኔሁ ፡ መናፍቃን ፡ ከመ ፡ አንበሳ ፡ ሶበ ፡ ይጥሕር ፡ በገዳም ፨ ወኮኑ ፡ ይፈር
ሁ ፡ መናፍቃን ፡ ሶበ ፡ ይሰምዑ ፡ ስሞ[1] ፡ ባሕቲቶ ፨ እስመ ፡ ቃሉ ፡ መንፈሳዊ ፡ ኮነ ፡
የሐርጸሙ ፡ ከመ ፡ ሰይፍ ፡ ዘክልኤ ፡ አፉሁ ።

ወለሊሁ ፡ መልአ ፡ ለአንጾኪያ ፡ ፍካሬ ፡ ጥበቡ ፡ መንፈሳዊት ፡ ወተከለ ፡ ቀኖናተ ፡ 5
ርትዕተ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ እስከ ፡ ኮነት ፡ አንጾኪያ ፡ ዘከመ ፡ አድባራት ፡ ወ
ገዳማት ፡ ኢየሐፅፅ ፡ ምንትኒ ፡ እምጥበቡ ፨ ወኮነ ፡ ከመ ፡ ሊቀ ፡ ጠቢብ ፡ ዘሐመር ፡
እስከ ፡ አብጽሐ ፡ ሐመሮ ፡ ኀበ ፡ መርሶ ፡ ኦርቶዶክሳዊት ፨ ወወሀቦሙ ፡ ሕገ ፡ ወሥር
(* fol. 206. v° b.) ዐተ ፡ *ከመ ፡ መላእክተ ፡ እግዚአብሔር ፨ ወተመሰለት ፡ አንጾኪያ ፡ ከመ ፡ ኢየሩሳሌ
ም ፡ በመዋዕል ፡ ዘኮነ ፡ ተሠገወ ፡ እግዚአብሔር ፡ ቃል ፡ በውስቴታ ፡ ይፌውስ ፡ ድዉያ 10
ተ ፡ ወያወጽእ ፡ ሰይጣናተ ፡ እስከ ፡ ኮኑ ፡ ከልኣን ፡ ሰብእ ፡ ይነሥኡ ፡ አጽርቀተ ፡ እም
አልባሲሁ ፡ ያመጽእዎ ፡ ውስተ ፡ አብያቲሆሙ ፨ ከመ ፡ ይትባረኩ ፡ ቦቱ ፡ ወይፈው
ሱ ፡ ድውያነ ፡ ቦቱ ፡ ከመ ፡ ሰናብት ፡ እንተ ፡ ኮነት ፨ ይነሥኡ ፡ እምቍስሉ ፡ ለጳውሎ
ስ ፡ ወይትፌወሱ ፡ ቦቱ ፡ ሰብእ ፡ ወጉባኤ ፡ ብዙኃን ፡ እምሰብእ ፡ ዓደዉ ፡ ውስተ ፡ ቤ
ተ ፡ ክርስቲያን ፨ እንዘ ፡ ይትአመኑ ፡ ኃጣውኢሆሙ ፡ ወስሕተቶሙ ፡ ወሰአሉ ፡ እም 15
ኅንቱ ፡ አብ ፡ ስርየተ ፨ ወኮነት ፡ ጉባኤ ፡ ትትፌሣሕ ፡ በስብሐተ ፡ እግዚአብሔር ፡

1. B ስም ፡

Satan and his host[1]. » And straightway the schismatics fled from him as *from* a lion when he roars in the field. And the schismatics feared when they but heard his name, for his spiritual word cut them off even as a two-edged sword.

And as for him, he filled Antioch with the exposition of his spiritual wisdom, and he established the true canons in the church, until Antioch was as the churches and convents; there was nothing lacking to his wisdom. And he was as a wise captain of a ship, until he brought his ship unto the orthodox port. And he gave them a law and ordinance, * as the messengers of the Lord. And Antioch was even as Jerusalem in the days when God the Word was made flesh. He healed the sick and he cast out Satans until other men carried shreds of his garments *and* brought them unto their houses that they might be blessed thereby and heal the sick therewith, even as *on* the Sabbaths of old they took them from the wounds of Paul that men might be healed thereby[2]. And a great multitude of people passed into the church confessing their sins and their errors, and asked forgiveness of the father. And the congregation rejoiced in

(* fol. 206. v° b.)

1. Mk. 11 : 17. — 2. Acts. 19 : 12.

በእንተ ፡ ዘፈነወ ፡ ኀቤሆሙ ፡ ዐቃቤ ፡ ሥራይ ፡ ዘያሐውሶሙ ፡ ወያነግፎሙ ፡ እመና
ፍቃን ፡፡

አይ ፡ ልቡና ፡ ዘይክል ፡ ይዜኑ ፡ ትሩፋቲከ ፡ አሳዊሮስ ፡ ወይ * ጽሐፉ ፡ አሐተ ፡ ጻ * fol. 207 r° a.
እሙ ፡ ንስአል[1] ፡ ዘከሙ ፡ አበ ፡ ከመ ፡ ይፈኑ ፡ ኀቤነ ፡ እግዚእ ፡ በጸሎቱ ፡ ክፍለ ፡ እም
ን ፡ መዐዛ ፡ መንፈስ ፡ ቅዱስ ፡ ዘይገብር ፡ በውስቴቱ ፡ ወይጸግወነ ፡ ለነ ፡ ኪያሁ ፡ በከ
መ ፡ ጸገዎ ፡ ኤልያስ ፡ ለኤልሳዕ ፡ ረድኡ ፡ እስከ ፡ ተክህሎ ፡ ይትናገር ፡ ንስቲተ ፡ እም
ዘ ፡ ገብሮ ፡ እግዚአብሔር ፡፡ ኢበጽ ፡ ዘግላ ፡ በከመ ፡ ነበረ ፡ ሙሴ ፡ ቅድመ ፡ ሕዝብ ፡
ዐላውያን ፡ ዳእሙ ፡ በገጽ ፡ ብሩህ ፡ እመ ፡ ነበረ ፡ በሶርያ ፡ ዘተዐውቀ ፡፡ እስመ ፡ እፈ
ቅድ ፡ አነ ፡ አይድዖ ፡ ኪያሁ ፡ ወለውእቱኒ ፡፡

እስመ ፡ ሰብእ ፡ እኩያን ፡ አስተዋደይዎ ፡ ኀበ ፡ ንጉሥ ፡ ከሓዲ ፡ ብስጣስዮስ ፡ ዘረ
ሰየ ፡ ለቤተ ፡ ክርስቲያን ፡ ውስተ ፡ ስደት ፡ እምድኅረ ፡ ህድኣት ፡ ወሰላም ፡ ወይቤል
ዎ ፡ እስመ ፡ ሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ፡ ዘአንጾኪያ ፡፡ ናሁ ፡ ገደፈ ፡ መጻሕፍተ ፡ ዘማኅ
በረ ፡ ኬልቄዶን ፡ ዘተጋብአ ፡ በመዋዕለ ፡ ንጉሥ ፡ ምእመን ፡ መርቅያን ፡፡ ወተቈጥዐ ፡
ንጉሥ ፡ በእንተዝ ፡ ወፈነወ ፡ * መኰንነ ፡ እምሰብአ ፡ መንግሥቱ ፡ ዘይሰመይ ፡ ሩፍ * fol. 207 r° b.
ስ ፡፡ ወምስሌሁ ፡ ፷ወዐልት[2] ፡ ወንስጡር ፡ ውእቱ ፡ ወነኪር ፡፡ ወከነ ፡ ይፈቅድ ፡ ከመ ፡
ይርከበ ፡ ለውእቱ ፡ ቅዱስ ፡ በጕሕሉት ፡፡ ወከሠተ ፡ እግዚአብሔር ፡ ለሳዊሮስ ፡ ዘንተ ፡

1. B ንስአል ፡ — 2. B መዓልት ፡

praise of the Lord, because he had sent unto them a physician who healed them and freed them from the schismatics.

What wisdom is able to declare thine excellencies, O Severus, and * to write them together? But let us ask the father that through his prayer the Lord may send unto us a portion of the fragrance of the Holy Spirit, wherein he wrought[1], and grant it to us even as Elijah granted it unto Elisha his servant until he was able to speak a little of that which the Lord did unto him. Not as with a veil, as Moses was before the perverse people[2], but with shining face, which was manifested when he dwelt in Syria. For I desire to make him known, even him. (* fol. 207 r° a.)

For evil men accused him before the apostate king Anastasius[3], who subjected the church to persecution after tranquillity and peace, and they said to him, « *As for* Severus, the patriarch of Antioch, behold he has rejected the writings of the council of Chalcedon which assembled in the days of the believing king Marcian. » And the king was angry because of this, and he sent * an officer from the men of his kingdom whose name was Rufus, and with him sixty guards. Now he was a Nestorian and an alien. And he desired to take the holy one by guile. And the Lord revealed this (* fol. 207 r° b.)

1. Or, which wrought in him. — 2. 2 Cor. 3 : 13. — 3. I. e., Justinian.

ግብረ ፡ ወኢኮነ ፡ በራእየ ፡ ሌሊት ፡ ወባሕቱ ፡ በገሃድ ፡ ጴጥሮስ ፡ ምስለ ፡ መልአክ ፨ ወሶበ ፡ ቦአ ፡ ሩፋስ ፡ ሀገረ ፡ ወኵሎሙ ፡ እለ ፡ ሀለዉ ፡ ምስሌሁ ፡ ወጽአ ፡ አብ ፡ ሳዊሮስ ፡ ወኵሎሙ ፡ እለ ፡ ሀለዉ ፡ ምስሌሁ ፡ ከመ ፡ ይብድሮ ፡ እንተ ፡ ካልእ ፡ ገጽ ፨ ወረሰየ ፡ ይሕትት ፡ በእንቲአሁ ፡ ሩፋስ ፡ እንዘ ፡ ይብል ፨ እስመ ፡ ምስሌየ ፡ ሀሎ ፡ መጽሐፈ ፡ አምኃ ፡ እምኀበ ፡ ንጉሥ ፨ ወአጠየቅዎ ፡ ከመ ፡ ውእቱ ፡ ተኀብአ ፡ ወተደለወ ፡ ለኀሢሦቱ ።

ወሀሎ ፡ አብ ፡ ንሕነ ፡ ምስሌሁ ፡ ወበጻሕነ ፡ ኀበ ፡ አፍለጎን ፡ ወውእቱ ፡ ቅሩብ ፡ እምሀገር ፡ ወርእየነ ፡ ጸላኢ ፡ ሩፋስ ፡ እምርኁቅ ፡ ወመጽአ ፡ ውእቱ ፡ ወገብረ ፡ እግዚአ*ብሔር ፡ ዐቢየ ፡ መንክረ ፨ በከመ ፡ ገብረ ፡ ለሙሴ ፡ በሥጢቀ ፡ ባሕር ፡ ወለኤልያስ ፡ በውስተ ፡ ዮርዳኖስ ፨ እስመ ፡ ዝንቱ ፡ አምላክ ፡ ፩አምላክ ፡ ኵሉ ፡ ውእቱ ፨ ወአልዐለ ፡ አዕይንቲሁ ፡ ሳዊሮስ ፡ ኀበ ፡ ሰማይ ፡ ወገብረ ፡ ወአእኰተ ፡ እግዚአብሔር ። ወሶቤሃ ፡ ርኢነ ፡ ሐመረ ፡ በረድኤተ ፡ እግዚአብሔር ፡ እንዘ ፡ የሐውር ፡ በማዕዶት ፨ ወሶበ ፡ ረከብኖ ፡ ዓረግነ ፡ ውስቴቱ ፡ ወከነ ፡ ሩፋስ ፡ ቀርበ ፡ እምኔነ ። ወሶበ ፡ ርእየ ፡ ዘኮነ ፡ ረሰየ ፡ ይኅሥሥ ፡ ርውፋስ ፡ ምስለ ፡ እከየ ፡ ልብ ፡ ወትዕቢት ፡ እስመ ፡ ዴገነነ ፡ ወረሰየ ፡ ይስድድነ ፡ እስከ ፡ በጽሐ ፡ ምስሌነ ፡ ማዕዶተ ፨ ወዓገቱነ ፡ በዐፀብ ፡ ወጸውዖ ፡ ለአብ ፡ ሊቀ ፡ ጳጳሳት ፡ በከመ ፡ ይክል ፡ ዲቤሁ ፨ ወይቤሎ ፡ ረድእ ፡ ዘእግዚእ ፡

* fol. 207, v° a.

matter to Severus, and it was not in a vision of the night, but openly, *as* Peter with the angel [1]. And when Rufus and all who were with him entered into the city, father Severus and all who were with him went forth in disguise to anticipate him. And Rufus had search made for him, saying, « I have a writing of salutation from the king. » And they told him that he was in hiding. And he made ready to search for him.

And we were with the father *where* he was, and we came unto a river, and it was near the city. And the enemy Rufus saw us from afar, and he came. And the Lord wrought * a great wonder, even as he did for Moses in dividing the sea, and for Elijah in Jordan. For this God is all one God. And Severus lifted up his eyes to heaven, and he began [2] and praised the Lord. And then by the help of the Lord we saw a boat coming unto the bank [3], and when we saw it we entered into it, and Rufus drew near to us, and when he saw that which had happened, with wickedness of heart and pride he caused search to be made, for he pursued us and had them press after us, until he came with us unto the bank. And they surrounded us with violence, and he called to the father the patriarch, as though prevailing over him, and said to him, « Servant of the Lord and champion of

* fol. 207, v° a.

1. Acts 12 : 10. — 2. Lit., made. — 3. Or, going unto the *other* bank.

ወመስተጋድል ፡ ላዕለ ፡ ስሙ ፡ ያብልሕከ ፡ ይእዜ ፡ ምስለ ፡ ሃይማኖትከ ፡ እምእዴየ ፨
ወረሰየ ፡ ይሳለቅ ፡ በእከዩ ፡ ወይሐ[ው]ስ ፡ ርእሶ ፡ በትዕቢት ፨
*ወይቤ ፡ ሳዊሮስ ፡ ለእመሰ ፡ ኮንኩ ፡ አነ ፡ ረድአ ፡ ለክርስቶስ ፡ ወትጻእ ፡ እሳት ፡
እምኀበ ፡ ክርስቶስ ፡ ትብላዕከ ፡ ወትበልዖሙ ፡ ለአለ ፡ ምስሌከ ፨ ወሶቤሃ ፡ መጽአ ፡
5 ነፋስ ፡ ዐውሎ ፡ ጽኑዕ ፡ ወኮነ ፡ እሳት ፡ ዘያውዒ ፡ እምኀበ ፡ እግዚአብሔር ፡ ወዓገቶ
ሙ ፡ ወአውዐዮሙ ፡ እስከ ፡ ኢተርፈ ፡ እምኔሆሙ ፡ ዘእንበለ ፡ ፬ዘነፍጹ ፡ ጐዩ ፡ ኀቤ
ሁ ፡ ወከልሑ ፡ እንዘ ፡ ይብሉ ፡ ኦብእሴ ፡ እግዚአብሔር ፡ አድኅነነ ፡ እስመ ፡ ንሕነሰ ፡
እምውሉደ ፡ አርቶዶክሳውያን ፡ ወበረድኤቱ ፡ ለእግዚአብሔር ፡ ወበጸሎቱ ፡ ድኅኑ ፨
ወበእንተ ፡ ዘርኢነ ፡ ረከበነ ፡ ፍሥሓ ፡ ዐቢይ ፡ ወተንሣእነ ፡ እምውእቱ ፡ መከን ፡
10 ኀበ ፡ ደብረ ፡ ቅዱስ ፡ ቶማስ ፡ ቀሲስ ፡ ወነበርነ ፡ ኀቤሁ ፡ መዋዕለ ፡ ኅዳጠ ፡ ወአጠየቅ
ኖ ፡ መንክሬተ ፡ እንተ ፡ ገብረ ፡ እግዚአብሔር ፡ ለገብሩ ፡ ሳዊሮስ ፡ ወሰብሐ ፡ ለእግዚ
አብሔር ፡ ወአእኰቶ ፨ ወ፬ሰ ፡ እለ ፡ ድኅኑ ፡ እምእሳት ፡ ወተደመሩ ፡ ምስሌነ ፨ ወ*ሶ
በ ፡ ርእዩ ፡ ትሩፋቲሆሙ ፡ ለአኀው ፡ መነኮሳት ፨ ወኮኑ ፡ ከማሆሙ ፡ መነኮሳት ፡ ወነበ
ሩ ፡ ምስሌሆሙ ፨ ወኮኑ ፡ ዕሙዳነ ፡ ፈድፋደ ፡ እስመ ፡ ኮኑ ፡ አኀው ፡ እለ ፡ ሀለው ፡
15 ህየ ፡ ከመ ፡ መላእክት ፡ በአምሳሊሆሙ ፡ ወትኅርምቶሙ ፡ ወትሩፋቲሆሙ ፨
ወእምዝ ፡ በጽሐ ፡ ዜና ፡ ኀበ ፡ ንጉሥ ፡ ዘገብሮ ፡ አብ ፡ ሳዊሮስ ፡ ወኃደገ ፡ ኀሢ

his name, let him now save thee with thy faith, from my hand. » And he mocked in his wickedness, and wagged his head in arrogance.

*And Severus said, « If I am the servant of Christ, then let fire come forth from Christ *and* devour thee; and it shall devour them that are with thee. » And straightway there came a mighty tempestuous wind, and there was consuming fire from the Lord, and it surrounded them and burned them until there were none left of them save four who escaped and fled unto him, and cried out saying, « O man of God, save us, for we are of the children of the orthodox. » And by the help of the Lord and by his prayer[1] they were saved.

* fol. 207, v° b.

And great joy possessed us because of what we had seen. And we rose up from that place and *came* unto the monastery of the holy Thomas the elder, and we abode with him a few days, and we told him the wonder which the Lord had done for his servant Severus, and he glorified the Lord and praised him. But the four who were saved from the fire joined with us. And * when they saw the excellence of the brother monks, then they became monks even as they, and dwelt with them, and they were exceedingly devout, for the brethren who were there were as angels in their likeness and their abstinence[2] and their virtues.

* fol. 208, r° a.

And then the report of what father Severus had done came unto the king,

1. I. e., prayer to him? — 2. Or, service.

ሦቶ ። ወሶበ ፡ በጽሐ ፡ ዜና ፡ ኀበ ፡ አበ ፡ ሊቀ ፡ ጳጳሳት ፡ ሳዊሮስ ፡ ዘከመ ፡ ኃደገ ፡
ንጉሥ ፡ ኀሢሦቶ ። ወተንሥአ ፡ ገብአ ፡ አንጾኪያ ፡ ወሀለወት ፡ ረድኤት ፡ እግዚአብ
ሔር ፡ ምስሌሁ ፡ ወኀይሉ ፡ ወከነ ፡ ይጽሕፍ ፡ መልእክታተ ፡ መንፈሳዊተ ፨ ወይፌኑ
ዎሙ ፡ ኀበ ፡ ኦርቶዶክሳዊያን ፡ ውስተ ፡ ኵሉ ፡ መከናት ፡ ከመ ፡ ያጽንዖሙ ፡ ዲበ ፡
ሃይማኖት ፡ ወያቤይን ፡ ሎሙ ፡ ቀኖና ፡ ዘምሉእ ፡ ተግሣጸ ፡ ወንባበ ፡ መንፈሳዌ ፡ በጸ 5
ተ ፡ መንፈስ ፡ ቅዱስ ። ይቤሉ ፡ በእንተ ፡ ሙሴ ፡ ነቢይ ፡ ከመ ፡ ውእቱ ፡ ተምህረ ፡ ኵ
* fol. 208, r° b. ሎ ፡ ጥበቦሙ ፡ ለግብጻ*ውያን ፡ ወከነ ፡ ሠናየ ፡ ወጽኑዐ ፡ ወከሠተ ፡ ውእቱ ፡ መንክራ
ተ ፡ እግዚአብሔር ፨ ወሳዊሮስ ፡ ካዕበ ፡ ተምህረ ፡ ጥበበ ፡ አፍላጦን ፡ ወፊታሳሮስ[1] ፡
በአቴና ።

ወእምድኅረ ፡ ዝንቱ ፡ ተመስጠ ፡ ልቡናሁ ፡ ወሕሊናሁ ፡ ኀበ ፡ ኀሢሥ ፡ አእም 10
ሮ ፡ ምሥጢራት ፡ ሰማያዊት ፡ ወዐቃቤ ፡ ሕገ ፡ ክርስቲያን ፡ ወከሠተ ፡ መንክራተ ፡
እግዚአብሔር ፡ በእንተ ፡ ቤተ ፡ ክርስቲያን ፨ እስመ ፡ ጥበበ ፡ መንፈስ ፡ ቅዱስ ፡ ወጸ
ጋሁ ፡ ከነት ፡ ውስቴቱ ፨ መኑ ፡ ይክል ፡ ፈጽሞ ፡ ዘክረ ፡ ትሩፋቲሁ ፨ ወንጽሕና ፡ ሥ
ጋሁ ፡ ወብሩህ ፡ ሕሊናሁ ፡ ወልዕልና ፡ ልቡ ፡ ወነቅዐ ፡ ጥበብ ፡ ዘመንፈስ ፡ ቅዱስ ፡ ዘ
የኃድር ፡ ውስቴቱ ። ሙሴ ፡ ሰፈሐ[2] ፡ እደዊሁ ፡ ቀተለ ፡ አማሌቀ ፨ ወሳዊሮስ ፡ ሰፍ 15

1. Read ወፊታጎሮስ ፡ — 2. B ሰፊሐ ፡

and he left off seeking him. And when the word came unto the father patriarch Severus that the king had left off seeking him, he rose up and returned to Antioch. And the help of the Lord was with him, and his might, and he wrote spiritual letters and sent them unto the orthodox in all places, to strengthen them in the faith, and he set forth to them a canon that was full of discipline and spiritual discourse, through the gift of the Holy Spirit. They say of Moses the prophet that he was learned in all the wisdom of the Egyptians[1], * and he was fair and strong and showed the wonders of the Lord. And Severus likewise learned the wisdom of Plato and Pythagoras in[2] Athens.

* fol. 208, r° b.

And after this his wisdom and his understanding were caught up to the search for the knowledge of heavenly mysteries and the keeping of the law of the Christians, and he revealed the wonders of the Lord concerning the church, for the wisdom of the Holy Spirit and his grace were in him. Who is able fully to recount his virtues and the purity of his flesh and his splendid understanding and the exaltation of his heart and the fountain of the wisdom of the Holy Spirit which abode in him? Moses stretched forth his hands and slew Amalek; and Severus stretched forth his hands and destroyed the schismatics. Moses ascended into Mount Sinai and received

1. Acts 7 : 22. — 2. Or, of.

ሐ ፡ እደዊሁ ፡ ወአጥፍኦሙ ፡ ለመናፍቃን[1] ፨ ሙሴ ፡ ዓርገ ፡ ውስተ ፡ ደብረ ፡ ሲና ፡
ወተመጠወ ፡ ሕገ ፡ ወሳዊሮስ ፡ ዓርገ ፡ ኀበ ፡ ደብር ፡ መንፈሳዊ ፡ ወተመጠወ ፡ ቃላተ ፡
ወንጌል ፡ *ወአጽንዖሙ ፡ ውስተ ፡ እንግድአሆሙ ፡ ለክርስቲያን ፨ ናሁኬ ፡ ከሠትኩክ
ሙ ፡ ፍንዋተ ፡ ጥበቡ ፡ ዘከመ ፡ እግዚአብሔር ፡ ገብረ ፡ ሎቱ ፡፡

ወንደለው ፡ ይእዜኒ ፡ ኀበ ፡ ፍጻሜ ፡ ዜና ፡ ወንዘክር ፡ ኅዳጠ ፡ እምነ ፡ መንክራቲሁ ፡፡
አኮ ፡ አነ ፡ ዘእክል ፡ እዘክር ፡ ኵሎ ፡ እስመ ፡ ሕፁፅ ፡ አነ ፡ ዳእሙ ፡ ውእቱ ፡ ዘይጼግ
ወኒ ፡ ወይመርሐኒ ፡ በመንፈሳዊቱ ፡ ወጸሎቱ ፡ ከመ ፡ ኖሎት ፡ ዘይመርሑ ፡ ዕጐልተ ፡
ኀበ ፡ አጥባተ ፡ እሞሙ ፡ ከመ ፡ ይጥብዉ ፡፡ ወሶቤሃ ፡ ታአምር ፡ ወትሬኢ ፡፡ ወካዕበ ፡
ዘዕቡስ ፡ ፍጥረቱ ፡ ጥቀ ፡፡ ወውእቱ ፡ ይመልእ ፡ መዛግብቲሁ ፡ እምሲሲቱ ፡ ወያስተጋ
ብእ ፡ እምኔሁ ፡ ንስቲተ ፡ በከመ ፡ ክሂሎቱ ፡ ወይትወሰክ ፡ ኀያለ ፡ በእንተ ፡ ዝንቱ ፡
ግብር ፡ ወከማሁ ፡ አነሂ ፡ እትሜሰሎ ፡ ካዕበ ፡ ለዝንቱ ፡ ወአጽኢንየ[2] ፡ ሕሊናየ ፡ ወ
እትጌበር ፡ ለመክሊት ፡ እንተ ፡ ተውህበት ፡ ሊተ ፡ በበንስቲት ፡ ንስቲተ ፡ እስከ ፡ እ
ረብሕ ፡ ዘከማሃ ፡፡

ወ*ዝኩቱኒ ፡ ማኅበረ ፡ ኬልቄዶን ፡ ዐቢይ ፡ ኮኑ ፡ ሰብኡ ፡ ብዙኃ ፡ ወኮኑ ፡ ከመ ፡
ፈረስ ፡ እንተ ፡ ድሉት ፡ ለፀብእ ፨ ወባሕቱ ፡ ተሰዱ ፡ ውእቶሙ ፡ በቃላተ ፡ አብ ፡ ሳ
ዊሮስ ፡ ወኮኑ ፡ ከመ ፡ ሣሬት ፡ ዘውእቶሙ ፡ ኤጲስ ፡ ቆጶሳተ ፡ ኬልቄዶንያ ፡፡ ወኢፈ
ርሀ ፡ ዝንቱ ፡ አብ ፡ እምንጉሥ ፡ ሐዲስ ፡ ወኢእመኳንንተ[3] ፡ መንግሥቱ ፡ ተላውያ

1. B ለመፍቃን ፡ — 2. B ወአጽእኒየ ፡ — 3. B ወኢእመኳንንት ፡

the law, and Severus ascended into a spiritual mountain and received words of the gospel, * and he established them in the breasts of the Christians. Behold therefore I have shown to you the ways of his wisdom, even as the Lord did unto him.

And now let us prepare for the conclusion and let us relate a few of his wonders. It is not I that am able to relate it all, for I am unequal to it, but he who has shown me grace will also lead me by his spirit[1] and his prayer even as shepherds who guide the young ones unto the sides of their mother to suck; and then you shall know and see. And again he whose nature is weak exceedingly, he too shall be filled with his treasures from his food and he shall receive of it a little according to his ability. And he shall increase mightily because of this matter. And I also shall likewise be like him, and strengthening my thought, I shall employ the talent which has been given me, little by little, until I make gain in like manner.

And * *as for* the great council of Chalcedon, its men were many, and they were as a horse which is ready for war; but they were cast out by the words of father Severus, and they, even the bishops of Chalcedon, were as a spider. And the father did not fear the new king nor his officers of his

1. Lit., spiritual.

ነ ፡ ፈቃዱ ። ዳእሙ ፡ ከነ ፡ ይትቃወሞሙ ፡ በጽንዐ ፡ ቃሉ ፡ ወይትከል ፡ ሎሙ ፡ ከመ ፡ ኰኵሕ ፡ ወከነ ፡ ይኄይሶ ፡ መዊት ፡ በእንተ ፡ ክርስቶስ ፡ ፈድፋደ ፡ እምሐይው ፨ ወከነ ፡ መስተዓግሥ ፡ ላዕለ ፡ ኵሉ ፡ ዘይበጽሖ ፡ እምድንጋፄ ፡ ወስደት ፡ ወረኃብ ፡ ወጽምእ ፡ ወዕርገት ፡ ባሕር ፡ ብዙኀ ፡ ጊዜ ፡ ወመንሱት ፡ ዘእምአኀዊሁ ፡ ኤጲስ ፡ ቆጶሳት ፡ መደልዋን ፡ ሐሳውያን ፡ ወእምነ ፡ ከሓዲ ፨ እስመ ፡ ኃደጉ ፡ ፍኖተ ፡ ርትዕተ ፡ ወገብኡ ፡ ውስተ ፡ ሀጒል ፨ ወከነት ፡ ተቃውሞቱ ፡ ምስለ ፡ ንጉሥ ፡ ብስጣስዮስ ፡ ዘውእቱ ፡ *ሄሮድስ ፡ ዳግማዊ ፡ ዝንቱ ፡ ዘደበየ ፡ አብያተ ፡ ክርስቲያናት ፡ በክሕደቱ ፨ ወባሕቱ ፡ ኢክህለ ፡ ተቃውሞቱ ፡ ውስተ ፡ ሃይማኖት ፡ በአምሳለ ፡ ገድለ ፡ ቅዱስ ፡ ጳውሎስ ፡ ሐዋርያ ፨ ወከነ ፡ ይልህቅ ፡ ኵሎ ፡ ዕለተ ፡ ምስለ ፡ አብዝኆ ፡ መጻሕፍት ፨ ወከኑ ፡ መናፍቃን ፡ ይጐይዩ ፡ ኵሎ ፡ ዕለተ ፡ እምሰሚዐ ፡ ዝክረ ፡ ስሙ ፨ መኑ ፡ ዘይሬኢ ፡ ኀቤሁ ፡ እምኤጲስ ፡ ቆጶሳት ፡ ወእለ ፡ ርክበታቲሆሙ ፡ ልዑላት ፡ ወኢይፈርሁ ፡ እምኔሁ ፡ ጴጥሮስ ፡ ወጳውሎስ ፡ ርእዩ ፡ ምሥጢራተ ፡ ሰማያዊተ ፨ ከማሁ ፡ ርእየ ፡ ሳዊሮስሂ ።

ኢይደክም ፡ ልሳንየ ፡ ሶበ ፡ እዜክር ፡ ሀብታተ ፡ እግዚአብሔር ፡ ዘጸገወነ ፡ ለነ ፡ ወፍድፍደ ፡ ገድለ ፡ ሳዊሮስ ፡ ነገሮቶ ፡ ወሃይማኖቶ ፡ ተደለወት ፡ ሎቱ ፡ መንበር ፡ ውስተ ፡ ሰማይ ፨ አንተ ፡ አሳዊሮስ ፡ ሃይማኖትከ ፡ አስተዳለወት ፡ ለከ ፡ ክብረ ፡ አንተ ፡ አሳዊሮስ ፡ ዘአሰርኮ ፡ ለሰይጣን ፡ ወብእሲ ፡ ምድራዊ ፡ ኮንከ ፡ ሰማ*ያዊ ፡ አንተ ፡ አ

kingdom who followed his will, but he stood before them like a rock; and dying for the sake of Christ was far better in his eyes than living. And he was patient in everything that befell him of terror and persecution and hunger and thirst and travel by sea many times, and peril from his brethren the bishops, lying hypocrites, and from the apostates; for they left the true way and turned unto ruin. And his opposition was against the king Anastasius [1] who was * another Herod. He it was who burst into the churches in his apostasy, but he was not able to oppose him in the faith, in the likeness of the conflict of the holy Paul the apostle. And he increased daily in the multiplying of writings, and the schismatics fled always at hearing the mention of his name. Who is there that looked upon him of the bishops and them whose acquisitions were high who did not fear him? Peter and Paul saw heavenly *mysteries*; likewise Severus also saw.

My tongue is not weary when I recount the gifts of the Lord which he has granted us, *even* unto us, and the excellence of the conflict of Severus, his confession and his creed. There is prepared for him a seat in heaven. O thou Severus, thy creed has gained thee glory. O thou Severus [2], who didst bind Satan, and, an earthly man, didst become a heavenly. * O thou Severus, spiritual bird that didst escape from the snare of the schismatics.

* fol. 209, r° a. — * fol. 209, r° b.

1. Justinian is meant. — 2. Or, O Severus, thou *art he* who, etc.

ሳዊሮስ ፡ ዖፍ ፡ መንፈሳዊ ፡ ዘአምሠጥከ ፡ እመሥገርቶሙ ፡ ለመናፍቃን ፨ አንተ ፡ አ
ሳዊሮስ ፡ ሰዋስወ ፡ ትዕይንተ ፡ ሐዋርያት ፡ አንተ ፡ ትመውእ ፡ አንተ ፡ አሳዊሮስ ፡ ረሰ
ይከ ፡ ለዕፍረት ፡ አርቶዶክሳዊ ፡ ይምዐዝ ፡ ውስተ ፡ ኵሉ ፡ ዓለም ፨ አንተ ፡ ሳዊሮስ ፡
ፍሥሓሆሙ ፡ ለኵሎሙ ፡ አበው ፡ እለ ፡ ነበሩ ፡ እምቅድሜከ ፨ እስመ ፡ ትትጋደል ፡
5 በቃላቲሆሙ ፡ እለ ፡ ለለኵሉ ፡ ዕለት ፡ ይትኬለሉ ፡ በበቃላቲሆሙ ፡ ሞእከ ፡ ለጸላኢ ፡
ወሣረርከ ፡ ለቤተ ፡ ክርስቲያን ፨ አሳዊሮስ ፡ ወአንተ ፡ ንህብ ፡ መንፈሳዊት ፡ እንተ ፡
አጥረየት ፡ ላቲ ፡ እምኵሉ ፡ ጽጌያት ፡ መንፈሳዊ ፡ እስከ ፡ መልአት ፡ መዛግብቲሃ ፡ እ
ምኔሁ ፡ ወረሰይከ ፡ ጥዑመ ፡ ኀበ ፡ ኵሉ ፡ ነፍሳት ፨ ወከመዝ ፡ ቃላቲከ ፡ መንፈሳዊት ፡
ጥዕምት ፡ ለነፍሳት ፨ አንተ ፡ ተወከፎ ፡ ሕማማት ፡ በእንተ ፡ ሕዝበ ፡ ክርስቲያን ፨ አን
10 ተ ፡ ኖላ*ዊ ፡ ኄር ፡ ዘይሜጡ ፡ ነፍሰ ፡ ህየንተ ፡ አባግዒሁ ፡ ወዓቀብከ ፡ መርዔተ ፡ እስ
ከ ፡ አብጻሕከ ፡ ኀበ ፡ መርሶ ፡ ሰላም ። አንተ ፡ አሳዊሮስ ፡ አብ ፡ ለምእመናን ፡ ዘተጋደል
ከ ፡ በእንተ ፡ ሥምረተ ፡ እግዚአብሔር ፡ ወፈጸምከ ፡ ምርዋጸ ፡ ወዓቀብከ ፡ ሃይማኖ
ተ ፨ ወእምይእዜሰ ፡ ድልው ፡ ለከ ፡ አክሊለ ፡ ጽድቅ ፡ ዝንቱ ፡ ዘአጥረይከ ፡ ቤተ ፡
ክርስቲያኒከ[1] ፡ አንተ ፡ ዐፀደ ፡ ወይን ፡ እንተ ፡ ተከላ ፡ እግዚአብሔር ፡ ቃል ፡ እስከ ፡
15 ተዓጽረ ፡ እምኔሃ ፡ አስካለ ፡ አርቶዶክሳውያን ፡ ወሰተይነ ፡ እምነ ፡ ወይና ፡ መንፈሳ
ዊ ። አንተ ፡ ኅጠተ ፡ ስናፔ ፡ እንተ ፡ በቈለት ፡ ወልህቀት ፨ እስመ ፡ አጽለሉ ፡ ታሕተ ፡

1. B ክርስቲያንከ ፡

O thou Severus, ladder of the victorious host of the apostles. Thou, O Severus, didst make the orthodox oil to be fragrant in all the world. Thou, O Severus, wert the joy of all the fathers who were before thee, for thou didst contend for the words of those who are continually crowned: with their words thou didst conquer the adversary, and didst stablish the church. O Severus, thou wert a spiritual bee, which gathers for herself from all the spiritual flowers, until she has filled her storehouses therewith; and thou didst make it sweet unto every soul; so also thy spiritual words are sweet to souls. Thou who didst endure sufferings for the sake of the company of the Christians, thou *art* the good shepherd * who gives his life for his sheep [1], and thou didst guard the flock until thou didst bring it unto the port of peace. Thou, O Severus, *art* the father of the believers, who didst contend for the will of the Lord, and thou hast finished the course and hast kept the faith; but from henceforth there is prepared the crown of righteousness [2], for thee who hast gained thy church. Thou vineyard which God the Word planted until there should be pressed from it the grapes of the orthodox; and we have drunk of its spiritual wine. Thou grain of mustard seed, which grew and became great,

* fol. 209, v° a.

1. John 10 : 11. — 2. 2 Tim. 4 : 8.

አዕጹቂሃ ፡ ምእመናን ፡ ዘውእቶሙ ፡ ቀኖናቲከ ፡ እንተ ፡ ኃደጋ ፡ ውስተ ፡ ቤተ ፡ ክር
ስቲያን ፡ እስከ ፡ አጽለልነ ፨ ንሕነ ፡ ውስቴታ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ አንተ ፡ ዕፀ ፡
ጽ*ጌ ፡ ረዳ ፡ ሐዲስ ፡ ዘአጼነወት ፡ ርሒሁ ፡ ዓለመ ። (* fol. 209, v° b.)

ወይእዜኒ ፡ አእመርነ ፡ ንሕነ ፡ ከዕበ ፡ ሃይማኖተ ፡ ጎርጎርዮስ ፡ ነባቤ ፡ መለኮት ፨
ወዮሐንስ ፡ ወንጌላዊ ፡ ንጹሕ ፨ ዝክረ ፡ ዚአከሰ ፡ ጥዑም ፡ ለጒርዔ ፡ ፈድፋደ ፡ እምነ ፡ 5
መርዓ ፡ በከመ ፡ ይቤ ፡ ብፁዕ ፡ ዳዊት ፡ አእምሩ ፡ አፍቁራንየ ፡ ለእመኒ ፡ ኮነ ፡ ኵሉ ፡
ሥጋየ ፡ ልሳናተ ፡ ወኖኀ ፡ ልብየ ፡ ኀበ ፡ ሰማያት ፡ እመ ፡ ኢክህልኩ ፡ ነጊረ ፡ ክብ
ራቲሁ ።

ወኮነ ፡ ተቃውሞቱ ፡ ለንጉሥ ፡ ብስጣስዮስ ፡ ተቃዋሚ ፡ ዘንቱ ፡ ከዕበ ፡ ለአከ ፡
ንጉሥ ፡ ለኀሢሦቱ ፡ ዘውእቱ ፡ ሳዊሮስሃ ፡ ቅዱስ ፡ ለመኰንን[1] ፡ ዘስሙ ፡ አብርዲሚ 10
ኖስ ፨ ፪፻ወዐልተ ፡ ከመ ፡ ያምጽእዎ ፡ ኀቤሁ ፡ ወይቅትሎ ፨ ወኮነ ፡ አብርሚድያኖስ ፡
ንስጡራዊ ፡ ዓዲ ፡ ወኮነ ፡ ምዑዐ[2] ፡ ጥቀ ፡ ላዕለ ፡ ሳዊሮስ ፡ በእንተ ፡ ዘኮነ ፡ ይጼእሎ
ሙ ፡ ለሰብአ ፡ ሃይማኖቱ ፨ ወኮነ ፡ ይፈቅድ ፡ ከመ ፡ ይኰንኖ ፡ ለሳዊሮስ ፡ እም*ቅ (* fol. 210, r° a.)
ድመ ፡ ይትለአኮ[3] ።

ወሶበ ፡ ቦአ ፡ ኀበ ፡ አንጾኪያ ፡ ሀገር ፡ ኃሠሦ ፡ ለሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ፡ ረከበ ፡ 15
ቀዊሞ ፡ ውስተ ፡ ቅዳሴ ፡ እስመ ፡ ኮነ ፡ ዕለተ ፡ ተዝካሩ ፡ ለብፁዕ ፡ አድራስስ ፡ ወል
ደ ፡ አድራኒስ ፡ ንጉሥ ፡ ዘኮነ ፡ አግናጥዮስ ፡ ተኰነነ ፡ በመዋዕሊሁ ፨ ወበጺሖ ፡ አብ

1. B ለ *om.* — 2. B ምዑእ ፡ — 3. B አ *om.*

for the believers found shelter beneath its branches, even thy canons which thou didst leave in the church, until we found shelter therein, even in the church. Thou new rose tree, * whose fragrance has scented the world. (* fol. 209, v° b.)

And now we know the creed of Gregory the theologian and John the pure evangelist, but the mention of thee is sweet to the palate exceedingly, more than the marriage feast; as says the blessed David. Know, O my beloved, that if all my body were tongues, and my understanding high as the heavens, I would not be able to tell his glories.

And the hostility of the king Anastasius[1] was against him. The king sent again to seek the holy Severus an officer whose name was Abrediminos[2], with two hundred guards, that they might bring him to him and he might slay him. And Abremidyanos likewise was a Nestorian. And he was exceeding angry against Severus because he rebuked the people of his faith. And he desired to punish Severus even before * he was sent unto him. (* fol. 210, r° a.)

And when he came unto the city of Antioch, he sought Severus the patriarch, *and* he found him standing at the consecration of the eucharist, for it was the day of the commemoration of the blessed Adrases son of Adranis the

1. Justinian. — 2. Primidius? Primidianus?

ራሚድዮስ ፡ ወእለ ፡ ምስሌሁ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዐገትዋ[1] ፡ እንተ ፡ ኵሉ ፡
ገጸ ፡ ወአለበዎሙ ፡ ለሠገራቲ ፡ ከመ ፡ ኢየአኀዙ ፡ መነሂ ፡ እምሕዝብ ፡ ዘእንበለ ፡
ባሕቲ ፡ ሳዊሮስሃ ፡ ሊቀ ፡ ጳጳሳት ፡ የአኀዝዎ ፡ ወያወፅእዎ ፡ ከመ ፡ ኢይኩን ፡ ሀከ
ከ ፡ ወሀለዉ ፡ ምስሌሁ ፡ ጉባኤ ፡ እምሰብእ ፡ መናፍቃን ፡ ዘያአምርዎ ፡ ለሳዊሮስ ፡ እስ
መ ፡ አብድርማንዮስ ፡ ኢያአምሮ ፡ ወሀለዉ ፡ ሕዝበ ፡ ክርስቲያን ፡ ጉቡአን ፡ ምስሌ
ሁ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ኀበ ፡ ሊቀ ፡ ጳጳሳት ፡፡ ወሶቤሃ ፡ ተፈጸመ ፡ ቅዳሴ ፡
ወፈጸሙ ፡ *ምሥጢራተ ፡ ቅድሳት ፡ ወአቅረበሙ ፡ ለኵሉ ፡ ሕዝብ ፡ ወአጠየቅዎ ፡
በእንተ ፡ በጽሐቱ ፡ ለአብራሚንዮስ ፡ ወዐገቶቱ ፡ ለቤተ ፡ ክርስቲያን ፡ ወኢተሀው
ከ ፡ ሳዊሮስሰ ፡ አቡሆሙ ፡ ለምእመናን ፡ ዳእሙ ፡ ኮነ ፡ ድልወ ፡ በፍሥሓ ፡ በተወክፎ ፡
ዘይበጽሖ ፡፡ ወይቤሉ ፡ ካህናት ፡ ለሊቃውንተ ፡ ሕዝብ ፡ ይኄይስ ፡ ከመ ፡ ይትኀባእ ፡
አብ ፡ ሊቀ ፡ ጳጳሳት ፡ እምቤተ ፡ ክርስቲያን ፡ ወእንዘ ፡ ይብሉ ፡ ዘንተ ፡ በጽሑ ፡ ሠገ
ራት ፡ ወመናፍቃን ፡ እለ ፡ ምስሌሆሙ ፡ እንዘ ፡ ይፈቅዱ ፡ መሢጠቶ ፡ ግብተ ፡ ወያው
ፅእዎ ፡ እምሀገር ፡ ከመ ፡ ኢይኩን ፡ ሰይፍ ፡ ማእከለ ፡ መናፍቃን ፡ ወክርስቲያን ፡ እለ ፡
ድልዋን ፡ ለተቃትሎ ፡ በእንተ ፡ አብ ፡ ክቡር ፡ ሊቀ ፡ ጳጳሳት ፡፡
ወሶበ ፡ በኡ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወኢረከብዎ ፡ ወኮኑ ፡ ኵሎሙ ፡ ሕዙናን ፡

1. B አገትዎ ፡

fol. 210, r° b.

king[1], in whose days Ignatius suffered. And when Abramidyos and they that were with him came unto the church, they surrounded it on every side. And he charged his soldiers to seize no one of the people, but to seize only Severus the patriarch and to bring him forth that there might not be a tumult. And there was with him a company of schismatic folk, who knew Severus, for Abdermanyos did not know him. And the congregation of Christians was gathered with him in the church. And then the blessing of the eucharist was finished, and they performed * the holy mysteries. And he brought them to all the people, and they told him of the coming of Abraminyos and his surrounding the church. But Severus the father of the believers was not disturbed, but he was ready with joy to meet that which should come to him. And the priests said to the elders of the congregation, « It is better that the father patriarch withdraw secretly from the church. » And while they were saying this, the soldiers came and the schismatics who were with them, desiring to take him suddenly and convey him out of the city, that there might not be bloodshed[2] between the schismatics and the Christians who were ready to fight for the reverend father patriarch.

And when they came unto the church and did not find him, they were

fol. 210 r° b.

1. Drosine, the daughter of Trajan mentioned by Malalas, is meant. — 2. Lit., the sword.

* fol. 210, v° a. እንዘ ፡ ያነክሩ ፨ ወከኑ ፡ መንፈቆሙ ፡ ይሬእዩ*ዎ ፡ ወኢተክህሎሙ ፡ እኂዞቶሙ ፡
ወዘከነ ፡ በውእቱ ፡ ዕለት ፡ እመንክራት ፡ ኢይክል ፡ ጠይቆቶ ፨ ወባሕቱ ፡ እግዚአብ
ሔር ፡ ልዑል ፡ ውእቱ ፡ ዘያእምሮ ፡ ወእብል ፡ ከመ ፡ መንፈስ ፡ መሠጦ ፡ ከመ ፡ ኤ
ልያስ ፡ አው ፡ ከነ ፡ ሎቱ ፡ ምሥዋር ፡ እምኀበ ፡ እግዚአብሔር ፡ አላ ፡ ወፅአ ፡ እማእከ
ለ ፡ ሠገራት ፡ ወጉባኤ ፡ ሕዝብ ፡ ወኢየእመሩ ፡ ወኢአሐዱሂ ፡ እምኔሆሙ ፡ ፍጹ
መ ፡ በከመ ፡ ከነ ፡ እግዚእ ፡ የኀልፍ ፡ በማእከለ ፡ አይሁድ ፡ ወኢይሬእይዎ ፡ አመ ፡ ፈ
ቀዱ ፡ ይውግርዎ ፡ በአእባን ፨ ወከነ ፡ ይትኀባእ ፡ ወየኀልፍ ፡ እንተ ፡ ማእከሎሙ ፨
ወውእቱ ፡ ያድኅኖን ፡ ካልኣነ ፡ እለ ፡ ተወከሉ ፡ ላዕሌሁ ፤ ወከማሁ ፡ ይገብር ፡ ለኵሉ ፡
ዘይትጋደል ፡ በእንተ ፡ ስሙ ፨ ወወዐልትሰ ፡ እለ ፡ ይፈቅዱ ፡ የአኀዝዎ ፡ ለሳዊሮስ ፡
ውእቶሙ ፡ ከመ ፡ አይሁድ ፡ በኀቤሁ ።

* fol. 210, v° b. ወለዛቲ ፡ ፍድፋድና ፡ እንተ ፡ ገ*ብረ ፡ እግዚአብሔር ፡ ለሳዊሮስ ፡ ከመ ፡ ፍድፋ
ድና ፡ ዘገብረ ፡ ምስለ ፡ ኤልሳዕ ፡ ነቢይ ፡ አመ ፡ ለአከ ፡ ኀቤሁ ፡ ንጉሠ ፡ ሶርያ ፡ አግ
ብርቲሁ ፡ ከመ ፡ የአኀዝዎ ፡ ወይግበሩ[1] ፡ ቦቱ ፡ እኩየ ፨ ወሶበ ፡ በጽሑ ፡ አግብርተ ፡
ንጉሥ ፡ ኀበ ፡ መካን ፡ ዘሀሎ ፡ ውስቴቱ ፡ ነቢይ ፡ ወፈቀዱ ፡ እኂዞቶ ፡ ወረገሞሙ ፡ ወ
ዖሩ ፡ ወወፅአ ፡ ኀቤሆሙ ፡ ወይቤሎሙ ፡ መነሃ ፡ ተኀሥሡ ፡ ወይቤልዎ ፡ ነኀሥሥ ፡

1. B ወይገብሩ ፡

* fol. 210, v° a. all sad, wondering. And some of them saw * him, and it was not possible for them to take him. And what wonders befell on that day I am not able to find out; but the Lord Most High knows. And I say that the Spirit snatched him away, even as it did Elijah, or he had a covering from the Lord; but he went forth from the midst of the soldiers and the congregation of the people, and they did not know, not even one of them; even as the Lord passed through the midst of the Jews, and they did not see him, when they wished to stone him with stones, and he was hid and passed through the midst of them [1]. And he saves others who trust in him, and so he will do for every one that contends for his name. But the soldiers who desired to take Severus were even as the Jews unto him.

* fol. 210, v° b. And as for this victory [2] which * the Lord wrought for Severus, it was even as the victory which he wrought for Elisha the prophet when the king of Syria sent unto him his servants to take him and do him evil. And when the servants of the king came unto the place where the prophet was and desired to take him, then he cursed them and they were blind. And he went forth unto them and said to them, « Whom seek ye? » And they said to him, « We seek the servant of the Lord. » And he said to them, « Come, that I may salute you and ye may see him. » And he took them and led

1. Luke 4 : 30. — 2. Lit., excellence.

ገብረ ፡ እግዚአብሔር ፡፡ ወያቤሎሙ ፡ ንዑ ፡ ከመ ፡ እስግድክሙ ፡ ወትርአይዎ ፡ ወነ
ሥአሙ ፡ ወወሰዶሙ ፡ ኀበ ፡ ሰመርያ[1] ፡፡ ወእምዝ ፡ ሰአለ ፡ ኀበ ፡ እግዚአብሔር ፡ ወተ
ከሥተት ፡ አዕይንቲሆሙ ፡ ወሶበ ፡ ነጸርዎ ፡ ሖረ ፡ ወኀደጎሙ ፡ ውስተ ፡ ማእከሎ ፡ እ
ደ ፡ ፀሮሙ ፡፡ ወከመዝ ፡ ገብረ ፡ እግዚአብሔር ፡ ለሳዊሮስኒ ፡ አዕወሮ ፡ ለአብርሚድዮ
5 ስ ፡ ወለኵሎሙ ፡ እለ ፡ ምስሌሁ ፡ እስከ ፡ አ* ድኅኖ ፡ ለገብሩ ፡ መስተጋድል ፡ በእን * fol. 211, r a.
ተ ፡ ስሙ ።

ወአብርሚድዮስሰ ፡ ረሰየ ፡ ይኅሥሥ ፡ በእንተ ፡ ሳዊሮስ ፡ ወአጠየቅዎ ፡ በእንቲአ
ሁ ፡ እምነ ፡ ዓላውያን ፡ ከመ ፡ ሀሎ ፡ ውእቱ ፡ ኀበ ፡ ምኔተ ፡ አትናቴዎስ ፡ ኅቢእ[2] ።
ወኮነ ፡ ዝንቱ ፡ አትናቴዎስ ፡ ዓዲ ፡ ረከበ ፡ ጻማ ፡ ብዙኀ ፡ በእንተ ፡ ሃይማኖተ ፡ አር
10 ቶዶክሳዊ ፡ ከመ ፡ አብ ፡ ዐቢይ ፡ አትናቴዎስ ፡ ሐዋርያዊ ፡፡ እስመ ፡ ሎቱኒ ፡ ካዕበ ፡
መሠጦ ፡ ደመና ፡ እስከ ፡ ኀበ ፡ ሀገረ ፡ ንጉሥ ፡ ወተዛለፎ ፡ ለንጉሥ ፡ ብስጣስዮስ ፡
ዝንቱ ፡ ዘስሕተ ፡ እምሃይማኖት ፡ ርትዕት ። ወውእቱ ፡ ካዕበ ፡ ዘአሥመሮ ፡ ለልበ ፡
ንጉሥ ፡ ቴዎዶስዮስ ፡፡ ወአምከሮ ፡ እስከ ፡ አዘዘ ፡ በእንተ ፡ ማኅበር ፡ ዳግማይ ፡ በኤ
ፌሶን ። ወሰደድዎ ፡ ለንስጡር ፡ ዕልው ፡ ወመተርዎ ፡ በትእዛዘ ፡ አንበሳ ፡ ጠቢብ ፡ ቄ
15 ርሎስ ።

ወሶበ ፡ ሖረ ፡ አብርሚድዮስ ፡ ኀበ ፡ ይእቲ ፡ ምኔት ፡ ወሰአለ ፡ በእንተ ፡ * ሳዊሮ * fol. 211, r b.
ስ ። ወረከበ ፡ በትእዛዘ ፡ እግዚአብሔር ፡ ወፅአ ፡ በየውሀቱ ፡ ከመ ፡ ይቅዳሕ ፡ ማየ ፡

1. B ሶርያ ፡ — 2. B ኅቢ ፡ Read ሐቢ ፡?

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them unto Samaria[1]. And then he asked the Lord and their eyes were opened; and when they beheld him, he departed and left them within the hand of their enemy[2]. And so the Lord did for Severus. He blinded Abremidyos and all who were with him, until * he saved his servant the champion of his name. * fol. 211 r a.

But Abremidyos caused search to be made for Severus. And some of the heretics told him concerning him that he was in the monastery of Athanasius in hiding[3]. And this Athanasius again had known much trouble for the orthodox faith, even as the great father Athanasius the apostolic. For him too again a cloud snatched away even unto the city of the king, and he rebuked the king Anastasius[4], which is he that erred from the true faith. And he it was again, who pleased the heart of the king Theodosius, and he counselled him until he gave him commandment concerning the second council of Ephesus, and they excommunicated Nestorius the heretic, and cut him off, at the command of the lion, the wise Cyril.

And when Abremidyos came unto the monastery, he inquired concerning * Severus. And it chanced by the command of the Lord, that he had gone * ...

1. Ms. Syria. — 2. 2 Kings 6 : 14-23. — 3. Or, the praefect. — 4. I. e., Justinian.

ንሢአ[1] ፡ ጸሐበ ፡ በከመ ፡ ልማዶሙ ፡ ወሥርዐቶሙ ፡ ለአኀው ፡ መነኮሳት ። ወሰበ ፡ ሰምዓ ፡ ሳዊሮስ ፡ ከመ ፡ መጽአ ፡ አብርሚድዮስ ፡ ህየ ፡ ዘየኃሥሥ ፡ ወገደፎ ፡ ጻሕበ ፡ ሖረ ፡ ወተኃብአ ፡ ውስተ ፡ ደብር ። ወሰበ ፡ ጐንደየ ፡ አእመረ ፡ አብርሚድዮስ ፡ ከመ ፡ ውእቱ ፡ ጕየ[2] ፡ እማእከለ ፡ እደዊሁ ፡ ውስተ ፡ ደብር ፡ ወተኃብአ ፡ ውስቴቱ ፡ ወዓርገ ፡ ውስቴቱ ፡ ውእቱ ፡ ወእለ ፡ ምስሌሁ ፡ ወኃሠሡ ፡ ኵለንታሁ ፡ ለገዳም ። ወአልቦ ፡ ዘርእየ ፡ ወኢአሐዱሂ ፡ ዘእንበለ ፡ ዕፀው ። ወኮነ ፡ ዝንቱ ፡ በትእዛዘ ፡ እግዚአብሔር ፡ ወረሰዮ ፡ ከመ ፡ ይርአይዎ ፡ ከመ ፡ ዘዕፅ ፡ ውእቱ ፡ በቅድሜሆሙ ፡ እስከ ፡ ድኅነ ፡ እምእደዊሆሙ ። ወሰበ ፡ ርእየ ፡ አብርሚድዮስ ፡ ዘከመ ፡ ኢረከቦ ፡ ውእቱ ፡ *ተመይጠ ፡ ኀበ ፡ ቍስጥንጥንያ ፡ ወዜነዎ ፡ ለንጉሥ ፡ ኵሎ ፡ ዘከመ ፡ ኮነ ።

fol. 211, v° a.

ወአበሰ ፡ ሳዊሮስ ፡ ወፅአ ፡ ውእቱ ፡ እምህየ ፡ በኅቡእ ፡ ኀበ ፡ አስቃላን ፡ ወንሕን ፡ ምስሌሁ ፡ ወሖርነ ፡ ኀበ ፡ ደብር ፡ ዘሐነጸ ፡ አብ ፡ ጴጥሮስ ፡ በዋርስ ፡ ወዝንቱ ፡ ጴጥሮስ ፡ ቅዱስ ፡ ዘዘከርኖ ፡ ይእዜ ። ውእቱ ፡ ኮነ ፡ ድልወ ፡ ከመ ፡ ይርአይ ፡ ምሥጢራተ ፡ በከመ ፡ ርእየ ፡ ጴጥሮስ ፡ ርእሰ ፡ ሐዋርያት ። እስመ ፡ ውእቱ ፡ ጸሀቀ ፡ ከመ ፡ ይርአይ ፡ ምስጢረ ፡ ሥላሴ ፡ ቅዱስ ። ወርእየ ፡ ፫ፀሐየ ፡ ዕሩያነ ፡ በዕበይ ፡ ወጸዳል ፡ ወ፩ብርሃን ፡ ይሠርቅ ፡ እምኔሆሙ ፡ ዝውእቱ ፡ ብርሃነ ፡ መለኮት ፡ ወብርሃን ፡ ዘይወፅእ ፡ እምኔሆሙ ፡ ይመስል ፡ ወልደ ፡ እጓለ ፡ እመሕያው ፡ ዝንቱ ፡ ምሥጢረ ፡

1. B ንሢአ ፡ — 2. B ጐየ ፡

forth in his piety to draw water, carrying a jar, even as was the use and custom of the brother monks. And when Severus heard that Abremidyos was come thither in search of him, then he left the jar and went and hid himself in the mountain[1]. And when he tarried, Abremidyos knew that he had escaped from his hands into the mountain and had hid himself in it. And he went up into it and they that were with him, and searched the entire wilderness. And there was none that saw aught save trees. And this was by the command of the Lord, for he caused them to behold him as a tree in the midst of them, until he was escaped out of their hands. And when Abremidyos saw how he had not found him, * he returned unto Constantinople and told it all to the king, how it had befallen.

* fol. 211, v° a.

But father Severus went forth thence secretly unto Ascalon, and we *were* with him, and we came unto a monastery which father Peter built in Wares[2]. And it was this holy Peter of whom we just now made mention. He was worthy to see mysteries even as Peter the head of the apostles saw *them*. For he desired to see the mystery of the holy Trinity, and he saw three suns equal in size and splendor, and one light shone from them, which was the light of divinity; and the light which proceeded from them was like unto the Son of Man. This mystery it was that father Peter saw. And he heard a

1. Or, monastery. — 2. Majuma is probably meant.

ዘርእየ ፡ አብ ፡ ጴጥሮስ ፡ ወሰምዐ ፡ ቃለ ፡ ዐቢየ ፡ ዘምሉእ ፡ ስብሐተ ፡ እምኀበ ፡ አብ ፡
ዘከመ ፡ ሰምዓ ፡ ጴጥሮስ ፡ ሊቀ ፡ * ሐዋርያት ፡ ወደቂቀ ፡ ዘብዴዎስ ፡ በላዕለ ፡ ደብር ፡
ኮነ ፡ ዝንቱ ፡ በዕለተ ፡ ሰንበት ፡ በጊዜ ፡ ተፍጻሜተ ፡ ምሥጢራት ። ወፍጻሜ ፡ ቅዳ
ሴ ፡ ከደኖ ፡ ደመና ፡ ምሥዋዕ ። ወርእየ ፡ ውስተ ፡ ጻሕል ፡ ሕፃነ ፡ ዘሠናይ ፡ ራእዩ ፡
5 በዲበ ፡ ምሥዋዕ ። ወመዝራዕተ ፡ ስፉሐ ፡ ላዕለ ፡ ምሥዋዕ ፡ እንዘ ፡ ይኔጽር ፡ በአጽባ
ዕቲ ፡ ኀበ ፡ ሕፃን ፡ ወቃል ፡ ዘይብል ፡ ዝንቱ ፡ ወልድየ ፡ ዘአፈቅር[1] ፡ ዘአነ ፡ ምስሌ
ሁ ። ወሶበ ፡ ከፈሎ ፡ ለኅብስት ፡ ቅዱስ ። ወበጽሐ ፡ ኀበ ፡ መካን ፡ ዘየኃትም ፡ በቱ ፡
ኅብስተ ፡ ባረከ ፡ ወከፈሎ ፡ ወፈልፈለ ፡ እምነ ፡ ማእከሉ ፡ ነቅዐ ፡ ደም ፡ ወርሕሰ ፡ እ
ምኔሁ ፡ ምሥዋዕ ፡ ወኵሉ ፡ ንዋዩ ። ወሶበ ፡ ባረከ ፡ ውስተ ፡ ጽዋዕ ፡ ተሜረየ ፡ አጽ
10 ባዕቲ ፡ በደም ፡ ዘውስቴቱ ። ወኮነ ፡ ዝንቱ ፡ በቤተ ፡ ክርስቲያን ፡ ዘወላዲተ ፡ እግዚ
አብሔር ፡ ቃል ፡ እንተ ፡ ተሰብአ ፡ በዕለተ ፡ ተዝካራ ፡ ክቡር ።

ወኢይክል ፡ አንዊኖ ፡ በእን*ተ ፡ ዝክረ ፡ ተአምራት ፡ ወመንክራት ፡ ዘዝንቱ ፡ አ
ብ ፡ ቅዱስ ፡ ጴጥሮስ ። ዳእሙ ፡ እገብእ ፡ ኀበ ፡ ፍጻሜ ። ዘወጠንኩ ፡ ኪያሁ ፡ እምነ ፡
ዜና ፡ አብ ፡ ሳዊሮስ ፡ ክቡር ፡ ምክሖሙ ፡ ለኵሉ ፡ አኀው ፡ ወእምድኅረ ፡ ዝንቱ ፡ አስተ
15 ርአዮ ፡ መልአከ ፡ እግዚአብሔር ፡ ለአብ ፡ ሳዊሮስ ። ወይቤሎ ፡ ተንሥእ ፡ ወሑር ፡
ኀበ ፡ ሀገረ ፡ ቍስጥንጥንያ ፡ ወተጋደሎ ፡ ለንጉሥ ፡ ላዕለ ፡ ሃይማኖት ፡ አርቶዶክሳዊ

1. B ዘአፈቅር ፡

loud voice, full of glory, from the Father, even as Peter the chief of * the apostles, and the sons of Zebedee heard upon the mountain[1]. This was on the Sabbath day, at the time of the performance of the mysteries. And *at* the end of the consecration of the eucharist[2], a cloud covered the altar, and he saw in the plate a babe of fair appearance upon the altar, and arms outstretched above the altar with fingers pointing to the babe, and *there was* a voice that said, « This is my Son whom I love, with whom I am. » And when he divided the holy bread and came unto the place wherein he consecrated the bread, he blessed it and divided it, and there sprang forth from the midst of it a fountain of blood, and the altar was wet with it and all its vessels. And when he blessed the cup, his fingers were stained with the blood that was in it. And this happened in the Church of the Mother of God the Word that became flesh, on the day of her solemn commemoration. And I am not able to prolong * the narration of the signs and wonders of this holy father Peter, but I will return unto the conclusion of that which I have begun, *even* of the story of the reverend father Severus, the glory of all the brethren. And after this the angel of the Lord appeared unto father Severus and said to him,

* fol. 2 v° b.

1. Mark 9 : 7. — 2. Or, mass.

ት ፡፡ እስመ ፡ ይፈቅድ ፡ ውእቱ ፡ ይምላእ ፡ ኵሎ ፡ ዓለመ ፡ እምስሕተቱ ፡፡ ወእምዝ ፡ ተ
ሰወረ ፡ እምኔሁ ፡ መልአክ ፡፡ ወሶቤሃ ፡ ተንሣእነ ፡ ወወፃእነ ፡ እምኀበ ፡ አኀው ፡ ከመ ፡
ንሑር ፡ ለቍስጥንጥንያ ፡ ወአስተፋነዉነ ፡ በሐዘን ፡ እንዘ ፡ ይብሉ ፡ እግዚአብሔር ፡
የሀሉ ፡ ምስሌክሙ ። ወያጽንዕ ፡ ሃይማኖተ ፡ አርቶዶክሳዊት ።

* fol. 212, r° b. ወሶበ ፡ በጻሕነ ፡ በረድኤተ ፡ እግዚአብሔር ፡ ኀበ ፡ ባሕር ፡ ረ*ከብነ ፡ ሐመረ ፡ ዘ
ይፈቅድ ፡ ዐዲወ ፡ መንገለ ፡ ሮምያ ፡ ከመ ፡ ዘለነ ፡ ድልው ፡ እምኀበ ፡ እግዚአብሔር ፡
ስቡሕ ፡ ወዓረግነ ፡ ውስቴቱ ፡ ወእንዘ ፡ ምስሌነ ፡ ኀይለ ፡ መንፈስ ፡ ቅዱስ ። ወሶበ ፡
በጻሕነ ፡ ለሀገር ፡ ቦእነ ፡ ውስተ ፡ ማኅደሩ ፡ ለብፅዕት ፡ ፊሮንያ ፡ ዘኮነት ፡ እምቤተ ፡ መ
ንግሥት ፡፡ ወእምድኅረ ፡ ሰኑይ ፡ ዕለት ፡ እንዘ ፡ ይኄሊ ፡ ውእቱ ፡ ይንስት ፡ ቤተ ፡ ክ
ርስቲያኑ ፡ ለእግዚአብሔር ፡ ወይንበር ፡ በቃላተ ፡ ንስጡር ፡ ወልዮን ፡ ወአስተርአዮ ፡
ዘውእቱ ፡ አብ ፡ ሳዊሮስ ፡ ወአጠየቆ ፡ ለንጉሥ ፡ ወፈቀደ ፡ ንጉሥ ፡ ተራክቦቶ ፡ ወአ
ይድዖ[1] ፡ ሳዊሮስ ፡ ከመ ፡ ውእቱ ፡ ተፈነወ ፡ እምኀበ ፡ እግዚአብሔር ፡ ከመ ፡ ይትጋደ
ል ፡ ምስለ ፡ ንጉሥ ፡ ወቦአ ፡ ኀቤሁ ፡ ዘእንበለ ፡ ፍርሃት ፡ ወጸንዐ ፡ በእግዚአብሔ

* fol. 212, v° a. ር ። ወሶበ ፡ ርእዮ ፡ ንጉሥ ፡ ለሳዊሮስ ፡ የውሀቶ ፡ ወአፍቅሮቶ ፡ ለእግዚአብ*ሔር ፡ ወቀ
ዊሞቶ ፡ ማእከለ ፡ እደዊሁ ፡ ዘእንበለ ፡ ፍርሃት ፡ አንከረ ፡ በእንቲአሁ ፡ ወይቤሎ ፡
አንተኑ ፡ ሳዊሮስ ፡ ዘአመንዘዝኮን ፡ ለአብያተ ፡ ክርስቲያናት ፡፡ ወይቤሎ ፡ ኢኮንኩ አነ ፡
ዘአመዝበር ፡ አብያተ ፡ ክርስቲያናት ፡ ዳእሙ ፡ አንተ ፡ ዘኀደገ ፡ ሃይማኖተ ፡ አበው ፡

1. B ወዓይድኦ ፡

« Arise and go unto the city of Constantinople and strive with the king for the orthodox faith, for he desires to fill all the world with his error. » And then the angel vanished from his sight. And straightway we rose up and went forth from the brethren to go to Constantinople. And they let us go in sadness, saying, « The Lord be with you, and stablish the orthodox faith. »

* fol. 212, r° b. And when by the help of the Lord we came unto the sea, * we found a ship sailing for Rome[1], as though prepared for us by the blessed Lord, and we embarked upon it, the might of the Holy Spirit being with us. And when we came unto the city, we entered into the dwelling of the blessed Fironia, who was of the royal house. And after two days, when the king thought to destroy the church of the Lord and to abide by the words of Nestorius and Leo, father Severus appeared to the king and instructed him. And the king desired to meet him, and Severus made known to him that he was sent from the Lord to strive with the king, and he went unto him without fear and he was strong in the Lord. And when the king saw Severus, *and* his earnest-

* fol. 212, v° a. ness and his love for the Lord, * and how he stood in his power without fear, he wondered at him and said to him, « Art thou Severus who dost revile the churches? » And he said to him, « It is not I who destroy the churches, but thou who hast forsaken the true faith of the orthodox fathers and hast distur-

1. Constantinople is meant.

አርቶዶክሳውያን ፡ ርትዕተ ፡ ወሆከ ፡ አድያመ ፡ አይቴ ፡ ሀለወት ፡ ሃይማኖተ ፡ ቈስጠ
ንጢኖስ ፡ ንጉሥ ፡ ዘረሰያ ፡ ለነ ፡ ሕገ ፨ ወለማኅበረ ፡ ሮምያ ፡ ወለኵሉ ፡ አውገዘ ፡ በ
እንቲአሃ ፡ ከመ ፡ ኢይኩን ፡ ካልእ ፡ ሃይማኖት ፡ ዘእንበሌሃ ፨ አይቴኑ ፡ ሀለወት ፡ ሃ
ይማኖተ ፡ ዘይኑን ፡ በዓለ[1] ፡ ግዕዝ ፡ ሠናይ ፡ ወመልእክታቲሁ ፡ እንተ ፡ ምልእት ፡
5 መዓርዒረ ፡ አይቴ ፡ ሃይማኖቱ ፡ ለብስጣስዮስ ፡ ንጉሥ ፡ ምእመን ፡ ዘከነ ፡ እምቅድሜ
ከ ፨ ወናሁ ፡ ኃደገ ፡ አንጉሥ ፡ ሃይማኖተ ፡ እሉ ፡ ወተወከ* ፍከ ፡ ክሕደቶሙ ፡ ለን
ስጡር ፡ ወልዮን ፡ ኑፋቅ ፡ ወፅርፈተ ፡ ማኅበረ ፡ ኬልቄዶን ፡ ወሆከ[2] ፡ ዓለመ ፡፡

ወይቤ ፡ ንጉሥ ፡ ዝውእቱ ፡ ልማዶሙ ፡ ለድዮስቆሮስ ፡ ወእለ ፡ እስክንድሮስ ፡
ዘሰደዶሙ ፡ ንጉሥ ፡ ለምእመናን ፡ መርቅያን ፨ ወይቤሎ ፡ ሳዊሮስ ፡ ኢኮነ ፡ መርቅያ
10 ንሰ ፡ ምእመነ ፡ እስመ ፡ ዲዮግልጥያኖስሂ ፡ ኢሆከ ፡ ለቤተ ፡ ክርስቲያን ፡ ከማሁ ፡
ይቤሎ ፡ ንጉሥ ፡ ኅድግ ፡ እምኔከ ፡ ዘንተ ፡ ተዓብዮ ፡ ወኅበር ፡ ምስለ ፡ ማኅበር ፡ ዐቢ
ይ ፡ ከመ ፡ ትድኅን[3] ፡ ወኢትኩን ፡ ኅብረትከ ፡ ምስለ ፡ ዲዮስቆሮስ ፡ ከመ ፡ ኢትሙ
ት ፡ ስዱደ ፡ ከማሁ ፡ ይቤ ፡ ሳዊሮስ ፡ እምኀየሰኒ ፡ ለእመ ፡ ያለወኒ ፡ ከመ ፡ ዲዮስቆሮ
ስ ፤ እስመ ፡ ኢተወክፈ ፡ ውእቱ ፡ ምክሮሙ ፡ ለመናፍቃን ፡ ወኢነበረ ፡ ውስተ ፡ መ
15 ንበረ ፡ መስተሣልቃን ። ይቤሎ ፡ ንጉሥ ፡ አንተሰ ፡ ትብል ፡ ከመ ፡ ዝንቱ ፡ ማኅበረ ፡
ኤጲስ ፡ ቆጶሳት ፡ ርኩሳን ፡ ውእቶሙ ፡ ወእግ*ዚአብሔር ፡ ይሴባሕ ፡ በብዙኃን ፡ ይቤ ፡

Marginal notes: * fol. 21 v° b. — * fol. 22 r° a.

1. B በእለ ፡ — 2. B ወሆኮ ፡ — 3. B ትድኅን ፡

bed the provinces[1]. Where is the faith of Constantine the king, which he made[2] law for us? And he anathematized the council of Rome and everyone because of it, that there might not be another creed beside it. Where is the creed of Zeno, gifted with[3] an excellent nature, and his letters, which were full of sweetness? Where is the creed of Anastasius the devout king who was before thee? And behold thou, O king, hast left the faith of these, and hast accepted * the apostasy of Nestorius and Leo the hypocrite, and the blasphemy of the council of Chalcedon, and thou hast troubled the world. »

And the king said, « This is the teaching of Dioscorus and those of Alexander, whom the king Marcian cast out from the believers. » And Severus said to him, « But Marcian was not a believer, for not even Diocletian troubled the church as did he. » The king said to him, « Leave off from thee this boasting, and agree with the great council that thou mayest be saved, and that thy fellowship be not with Dioscorus, lest thou die excommunicated as did he. » Severus said, « It is better then, if it be needful, for me to be as Dioscorus, for he did not accept the counsel of the schismatics, nor did he sit in the seat of the scorners[4]. » The king said to him, « But thou sayest that this council of bishops was wicked; and the Lord * is praised of many[5]. » * fol. r°

1. Or, confused the limits. — 2. Or, who made it. — 3. Lit., master of. — 4. Ps. 1 : 1. — 5. Or, the majority.

ሳዊሮስ ፡ እግዚአብሔርሰ ፡ አዘዘነ ፡ ከመ ፡ ኢይኩን ፡ ለነ ፡ ብዙኀ ፡ እኪት ። ወይብል ፡ ንኅድግ ፡ ለዕለት ፡ እከያ ፡ አይኑ ፡ እከይ ፡ ዘየዐቢ ፡ እምዝንቱ ፡ ማኅበረ ፡ ኬልቄዶን ፡ እለ ፡ ከሠቱ ፡ አፉሆሙ ። ወፀረፉ ፡ ላዕለ ፡ እግዚአብሔር ፡ በስሕተቶሙ ፡ እሉ ፡ እለ ፡ ምሉአን ፡ አፉሆሙ ፡ መርገመ ፡ መሪረ[1] ፡ ወሕምዘ ፡ አፍዖት ፡ ውስተ ፡ ልሳናቲሆሙ ፡ ወመሰሎሙ ፡ ከመ ፡ ዘይትቃወምዎ ፡ ለእግዚአብሔር ፡ ቃል ፡ ዘኮነ ፡ ሰብአ ፡ ወተወከፈ ፡ ሕማማተ ፡ በከመ ፡ ይቤ ፡ በውስተ ፡ ወንጌሉ ፡ ቅዱስ ፡ ወክሕድዎ ፡ ለእግዚአብሔር ።

ይቤሎ ፡ ንጉሥ ፡ የአክለከ ፡ ድፍረትከ ፡ በቅድሜየ ፡ ወእትዔገሥ[2] ፡ እስከ ፡ ላዕሌከ ፡ አንተሰ ፡ ትጼእሎሙ ፡ ለአበው ፡ እለ ፡ አንበሩ ፡ ርትዕተ ። ይቤሎ ፡ ሳዊሮስ ፡ አየኑ[3] ፡ ሃይማኖተ ፡ ትብል ፡ ዘኒቅያ ፡ አው ፡ ዘኤፌሶን ፡ ይቤሎ ፡ ንጉሥ ፡ አልቦ ፡ አላ ፡ ሃይማኖተ ፡ ማኅበረ ፡ ዐቢይ ፡ *ኬልቄዶንያ ፡ ዘሰደደዎ ፡ ለዲዮስቆሮስ ፡ አብዛኄ ፡ ነገር ፡ ዘኢተአዘዘ ፡ ለነገሥት ። ወአንተኒ ፡ አሳዊሮስ ፡ ከማሁ ፡ ወኅድግ ፡ እንከ ፡ እምኔከ ፡ ዕልወተከ ፡ ወኢትልዎ ፡ ለዝኩ ፡ ዐላዊ ፡ በሕጉ ፡ ለማኅበረ ፡ ኤጲስ ፡ ቆጶሳት ፡ ብዙኃን ።

ይቤሎ ፡ ሳዊሮስ ፡ በመዋዕሊሁ ፡ ለኖኅ ፡ ነበሩ ፡ ብዙኀ ፡ ዓለም ፡ ጥቀ ፡ ወአልቦ ፡ ዘሰብሐ ፡ እምውስቴቶሙ ፡ ዘእንበለ ፡ ኖኅ ፡ በሕጉ ፡ ወእለሰ ፡ ተርፉ ፡ ተሰጥ

1. B መሪረ ፡ — 2. B ወይትዔገሥ ፡ — 3. B ዓየኑ ፡

Severus says, « But the Lord has commanded us not to have much of evil, and he says, Let us leave to the day its evil[1]. Where is an evil that is greater than this council of Chalcedon, who opened their mouth and blasphemed against the Lord in their error? They whose mouth was full of bitter cursing, and the poison of vipers was in their tongues[2], and it became[3] them to resist God the Word that became man, and endured suffering, even as he says in his holy gospel; and they denied the Lord. »

The king said to him, « Enough of thine audacity before me. I am long-suffering even toward thee, but thou dost revile the fathers who established the truth. » Severus said to him, « Of what creed dost thou speak? Of the creed of Nicaea or of Ephesus? » The king said to him, « Not so, but the creed of the great council of *Chalcedon, which cast out Dioscorus who multiplied words and was disobedient to rulers. And thou also, O Severus, art like him. Leave off therefore from thee thine heresy, and do not follow this heretic, but the council of many bishops. »

fol. 213, r° b.

Severus said to him, « In the days of Noah, the world was well-peopled exceedingly, and there was none of them that gave praise save Noah alone. But the rest were drowned, but as for that upright man, the Lord saved him

1. Matt. 6 : 34. — 2. Ps. 10 : 7; Rom. 3 : 13, 14. — 3. Or, seemed good to.

ሙ ፡ ወለውእቱሰ ፡ ንጹሕ ፡ አድኀኖ ፡ እግዚአብሔር ፡ እምነ ፡ መቅሠፍቱ ፡ ወለደቂ
ቁ ፡ ወለአንስቲያሆሙ ፡ በሕቲቶሙ ፡ ወረሰዮ ፡ ይስብክ ፡ ሃይማኖተ ፡ እንተ ፡ ውስተ ፡
አፈ ፡ አርቶዶክሳውያን ፡ እስከ ፡ ዝዕለት ፡ ዘአቀመ ፡ ኪዳነ ፡ ምስሌሁ ፡ አመ ፡ አዕረገ ፡
ሎቱ ፡ ዕጣነ ፨ ወይቤሎ ፡ አንሰ ፡ ኢይደግም ፡ አማስኖታ ፡ ለዓለም ፡ በማየ ፡ አይኅ ፡
ወገብኡ ፡ ዲዮስቆሮስ ፡ ካዕበ ፡ ውእቱ ፡ * በሕቲቱ ፡ ተረፈ ፡ ላዕለ ፡ ሃይማኖት ፡ ርትዕ (* fol. 213, v° a.)
ት ፡ ወዘከርዎ ፡ ቦቱ ፡ እስከ ፡ ዮም ፡ ወእምኔሁ ፡ ኮነ ፡ ተወልደ ፡ ክርስቲያን ፡ ዘውእቶ
ሙ ፡ ደቂቁ ፡ እለ ፡ ሕኑጻን ፡ ውስቴቱ ፡ ዘተጋደለ ፡ በእንቲአሆሙ ፡ ወዘተወክፈ ፡ ወል
ደ ፡ እግዚአብሔር ፡ ሕማመ ፡ በእንቲአነ ፡ በሥጋሁ ፡ ወክሕድዎ ፡ ማኅበረ ፡ ኬልቄ
ዶን ፡ ወእግዚአብሔርሰ ፡ ያማስኖሙ ፡ በእሳተ ፡ አይኅ ፡ ዘይመጽእ[1] ፡ ላዕሌሆሙ ፡ ወ
ላዕለ ፡ ኵሎሙ ፡ ኢየአምኑ[2] ፡ ሕማማተ ፡ አምላክ ፡ ቃል ፡ ዘተሠገወ ።

ይቤሎ ፡ ንጉሥ ፡ ነገሩኒ ፡ በእንቲአከ ፡ እምቅድመ ፡ ምጽአትከ ፡ ዝየ ፡ ከመ ፡ መን
ፈስ ፡ መብዝኄ ፡ ነገር ፡ ሀሎ ፡ ውስቴትከ ፨ ወኅድግ ፡ ይእዜኒ ፡ ዘንተ ፡ ወስማዕ ፡ እ
ምሥልጣንነ ፨ ወይቤ ፡ ሳዊሮስ ፡ እስመ ፡ መጽሐፍ ፡ ቅድስት ፡ ትሜህረነ ፡ ከመ ፡ ን
ትአዘዝ ፡ ለመኳንንቲነ ፡ ወንጼሊ ፡ ላዕለ ፡ ነገሥ * ት ፡ መፍቀርያነ ፡ እግዚአብሔር ፡ ከ (* fol. 213, v° b.)
መ ፡ ይርከቡ ፡ መዋዕለ ፡ ዘበህድአት ፡ ወበሰላም ፡ እመ ፡ አልቦ ፡ ኀቤሆሙ ፡ ኑፋቄ ፡
ወቤተ ፡ ክርስቲያንኒ ፡ እመ ፡ አልቦቱ ፡ ሁከተ ፡ ወአእምር ፡ ይእዜኒ ፡ አንጉሥ ፡ ከ
መ ፡ እከየ ፡ ልቡ ፡ ለፈርዖን ፡ ኢኃደገቶ ፡ ትትሌዐል ፡ መንግሥቱ ፡ ዳእሙ ፡ ሰረዎ[3] ፡

1. B ዘያመጽእ ፡ — 2. B ኢያአምኑ ፡ — 3. B ሰረወዶ ፡

from his calamity, and his children and their wives alone, and he caused him to proclaim[1] the faith which is in the mouth of the orthodox unto this day: who established a covenant with him when he offered up incense to him. And he said to him, I will not again destroy the world with a flood of water[2]: and this Dioscorus again * alone remained in the true faith, and they remember him for it unto this day. And from him sprang the Christians, who are his children, who are stablished in him who contended for them, and who endured suffering for us in his flesh, *even* the Son of God; and the council of Chalcedon rejected him; but the Lord will destroy them with a flood of fire which shall come upon them and upon all those who believe not the passion of God the Word that was made flesh. » (* fol. 213, v° a.)

The king said to him, « They told me concerning thee before thy coming here that a disputatious spirit was in thee. And now give this up, and hearken to our authority. » And Severus said, « The Holy Scripture teaches us to obey our governors[3], and we pray for kings * who love the Lord, that they may find days of tranquility and of peace, if there be in them no heresy, and if in the church also there be no disorder. And know now, O king, (* fol. 213, v° b.)

1. Or, predict. — 2. Gen. 9 : 11. — 3. Tit. 3 : 1; Heb. 13 : 17.

ወለኵሎሙ ፡ እለ ፡ ምስሌሁ ፡ ውስተ ፡ ልጕተ ፡ ዕልወት ፡ እግዚአብሔር ፡ ይቤሎ ፡ ንጉ
ሥ ፡ ለምንት ፡ ትሜንን ፡ ሢበቶሙ ፡ ለኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ኮኑ ፡ ውስተ ፡ ማኅ
በረ ፡ ኬልቄዶን ፡ ወታስተማስሎሙ ፡ ከመ ፡ አብዳን ። ይቤ ፡ ሳዊሮስ ፡ ኢተኃድር ፡
ጥበብ ፡ ኀበ ፡ ኵሎሙ ፡ አዕሩግ ፡ ወኢልቡና ፡ ኀበ ፡ ኵሎሙ ፡ ወራዙት ፡ ወርኢ ፡
ኀበ ፡ አክዓብ ፡ ወሕዝቅያል ። ፪አዕሩግ ፡ ወካህናት ፡ ኑፋቃን ፡ ወእፎ ፡ ኮነ ፡ ልህቅና 5
ሆሙ ፡ ወዕበዮሙ ። ወአልቦ ፡ ዘረብሐ ፡ ወኢተረፈ ፡ ምንተኒ ፡ እምሢበቶሙ ፡ ዳ
(fol. 214 r° a.) እሙ ፡ ፈትሐ ፡ በሙ ፡ *ሕፃን ፡ ዘስሙ ፡ ዳንኤል ፡ ሶበ ፡ ኃደጉ ፡ ሢመተ ፡ ዕበዮሙ ፡
ወኮኑ[1] ፡ ከመ ፡ እንስሳ ፡ ወረከበሙ ፡ ኵነኔ ፡ ሙስና ፡ ከማሁ ፡ ውእቱ ፡ ኵሉ ፡ ዘኢየኃ
ሥሥ ፡ ሃይማኖተ[2] ፡ ርትዕተ ፡ ወኢይትኤዘዝ ፡ ለእግዚአብሔር ፡ ይረክቦ ፡ ኵነኔ ፡ ዐ
ቢይ ፡ ወስምዐ ፡ ኮነ ፡ ወልዱ ፡ በእንተዝ ፡ እስመ ፡ ኢየእመርዎ ፡ ለእግዚአብሔር ፡ 10
በጥበቢሙ ፡ ወኢበልቡናሆሙ ፡ ዳእሙ ፡ በወንጌል ፡ ተዓውቀ ፡ እግዚአብሔር ። ወ
አስተርአዮሙ ፡ እግዚአብሔር ፡ ለነቢያት ፡ ለአበው ፡ በአምጣነ ፡ ይክል ፡ ኵሉ ፡ ፩እ
ምኔሆሙ ፡ ርእዮቶ ፡ ወነበቦሙ ፡ ወኢኮነ ፡ በትሥጉት ፡ ዘአስተርአዮሙ ፡ ለደቂቀ ፡
እስራኤል ፡ ፵ዓመተ ፡ እንዘ ፡ ይገብር ፡ ተአምረ ፡ ወመንክረ ፡ ዘእንበለ ፡ ሥጋ ፡ ወዓለ
ምሂ ፡ ኢይድኅን ፡ ወኢየእመሮ ፡ ለእግዚአብሔር ፡ እምድኅረ ፡ ከሠተ ፡ ተአምራተ ፡ 15
(fol. 214 r° b.) ወመንክራተ ፡ ወኢተመይጡ ፡ አሕዛብ ፡ ኀቤሁ ፡ ዳእሙ ፡ ነበሩ ፡ ጽኑ*ዓን ፡ ለርኁቆቶ
ሙ ፡ እምእግዚአብሔር ፡ ወዘይበዝኀ ፡ እምዝ ፡ ሕዝብ ፡ ዘአስተርአየ ፡ ሎቱ ። ወወሀ

1. B ወኮነ ፡ — 2. B ሃይማት ፡

that the wickedness of the heart of Pharaoh did not allow his kingdom to be exalted, but the Lord utterly destroyed him and all who were with him in the abyss of catastrophe. » The king said to him, « Why dost thou reject the gray hairs of the bishops who were in the council of Chalcedon, and dost liken them to madmen? » Severus said, « Wisdom does not dwell with all old men, nor understanding with all youths. And look upon Achiab and Ezekiel, two old men, priests, *who were* hypocrites; and of what account was their age and greatness? And there was nothing wherein they were profited and abounded at all by reason of their age, but a youth whose name was Daniel judged them * when they left their place of greatness and became as beasts[1], and a punishment of destruction overtook them[2]. So is every one who does not seek the true faith and does not obey the Lord; a great judgment shall overtake him. And his Son was witness concerning this, that they did not know the Lord by their wisdom or understanding, but in the gospel the Lord is made known, and the Lord appeared to them, *even* to the prophets, to the fathers, as far as every one of them was able to see him, and he spoke to them. And he was not incarnate who appeared to the children

(* fol. 214 r° a.)

1. Susanna 5, Jer. 29 : 22 (« Zedekiah »), Origen to Afric. 7, 8. — 2. Or, he was like a lion, reading ወኮነ ፡ ... አንበሳ ፡

ብ ፡ ሕጎ ፡ ወአለበዎ ፡ ለመድኀኒት ። ወአርአየ ፡ በውስቴቱ ፡ መንክራቶ ፡ ወኢአም
ኑ ፡ ቦቱ ፡ ወኢነበሩ ፡ በሥርዐቱ ። ጸአሙ ፡ አምለኩ[1] ፡ በጣዖት ፡ ወተቀንዩ ፡ ሎ
ቱ ፡ ወአፍተዎሙ ፡ ኀይላተ ፡ ሰማይ ፤ ወረስዕዎ ፡ ለእግዚአብሔር ፡ ገባሬ ፡ መንክራት ፡
ዘአስተርአዮሙ ፡ በውስተ ፡ ባሕር ፡ ወበገዳም ፡ ወአርአዮሙ ፡ ዐምደ ፡ እሳት ፡ በሌ
5 ሊት ፡ ወጸለሎሙ ፡ በደመና ፡ መዓልተ ፡ ወአስተዮሙ ፡ ማየ ፡ እምኰኵሕ ፡ ዘኢ
ኮነ ፡ በግዕዝ ፡ ዘከመ ፡ ርደተ ፡ መና ፡ እምሰማይ ፡ ወዘተርፈ ፡ ተአምራት ፡ እንተ ፡ ገ
ብረ ፡ ዘኢይትከሀል ፡ ዘክሮቶ ፡ ወኢይክል ፡ ፩ሂ ፡ እምዓለም ፡ ኈልቆቶ[2] ፡ ወኮነ ፡ እ
ምፈቃደ ፡ እግዚአብሔር ፡ ወኂሩቱ ፡ ዐቢይ ፡ ለሚጠተ ፡ ዓለም ፡ ኀቤሁ ፡ ወአእምሮ
ቱ ፡ ፈነ*ዎ ፡ ለወልዱ ፡ ፍቁር ፡ እምሰማይ ፡ ውስተ ፡ ዓለም ፡ ወተሠገወ ፡ በአርአያነ ፡ * fol. 214
10 ሥጋ ፡ ፍጹም ፡ በአባል ፡ ወዐጽም ፡ ወሥጋ ፡ ወደም ፡ ሥጋ ፡ ፍጹም ፡ ዘያስተርኢ ፡
ወይትረከብ ፤ ወቦቱ ፡ ተወክፈ ፡ ሕማማተ ፡ ወሞተ ፡ ወአሜሃ ፡ አእመሮ ፡ ዓለም ፡ ለእ
ግዚአብሔር ፤ ሶበ ፡ አድኀኖ ፡ ወፈትሐ ፡ ምግባራቲሁ ፡ ለሰይጣን ፡ ወአብጠለ ፡ ቅኔ
ሁ ፡ ርኢኩ ። አንጉሥ ፡ ዘገብሮ ፡ እግዚአብሔር ፡ ለነ ፡ እምሠናያት ፡ ንሕነ ፡ እለ ፡
ተራኀቅነ ፡ እምኔሁ ፤ ወእሮ ፡ ሐመ ፡ ወልዱ ፡ በሥጋ ፡ በእንቲአነ ፡ ለሞት ፡ ወለሰይ
15 ጣን ፡ አማሰኖ[3] ፡ ወታቦታቱ ፡ ተነስተት ፡ ወምኵራባቱ ፡ ለጣዖት ፡ ተመዝበረት ፡ ወአ

1. B አምላኩ ፡ — 2. B ኆልቆቶ ፡ — 3. B አማስኖ ፡

of Israel forty years, doing signs and wonders without flesh, and the world also was not saved and did not know the Lord after he had revealed signs and wonders, and the people did not turn unto him, but they remained hard, * to depart from the Lord. And he who was greater than this people it was who appeared to it and gave his law and taught it salvation, and showed his signs in the midst of it. And they did not believe in him, and did not abide in his covenant, but they worshipped idols and served them and took pleasure in the host of heaven[1]. And they forgot the Lord, the doer of wonders, who appeared to them in the sea and in the wilderness, and showed them a pillar of fire by night and overshadowed them with cloud by day, and gave them water to drink out of the rock which was not of nature, even as the coming down of the manna from heaven, and the rest of the signs which he did, which cannot be told, and no one in the world can number them. And it was the will of the Lord and his great goodness that the world turn unto him and know him. He sent his beloved Son * from heaven into the world, and he was made flesh in our image, perfect flesh in body and bone and flesh and blood, perfect flesh which appeared and was seen, and in it he endured sufferings and death. And then the world knew God, when he saved it and judged the works of Satan, and brought his work to naught.

* fol. 2 r° b.

* fol. 2 v° a.

1. Acts 7 : 42.

ርኀወ ፡ ገነተ ፡ ወወሀበነ ፡ ዕፀ ፡ ሕይወት ፡ ወዓረቀ ፡ ማእከለ[1] ፡ ሰማያውያን[2] ፡ ወምድራ
ውያን ፡ እግዚአብሔር ፡ ቃል ፡ ኮነ ፡ ብእሴ ፡ ወከመዝ ፡ ብእሲሁ ፡ ውእቱኬ ፡ አምላ
ክነ ፡ እግዚአብሔር ፡ ቃል ፡ ኮነ ፡ ምስለ ፡ ሰብእ ፡ *ኀቡረ ፡ ወሰብአ ፡ ኮነ ፡ ውስተ ፡ ል *fol. 214, v° b.
ዕልና ፡ ዘይነብር ፡ ውስተ ፡ ሰማይ ፡ ውስተ ፡ ሕፅነ ፡ አቡሁ ፡ ኃደረ ፡ ውስተ ፡ ሕፅና ፡
ለክብርት ፡ ማርያም ፡ ድንግል ፡ እንዘ ፡ ኢይትፈለጥ ፡ እምሕፅነ ፡ አቡሁ ፡ ዘወለዶ ፡ 5
አብ ፡ እምቅድመ ፡ ይትፈጠር ፡ ዓለም ፡ በምሥጢር ፡ ዘኢይትነገር ፡ ወኢይትረከብ ፡
ዘእንበለ ፡ ብእሲት ፡ ውእቱ ፡ ዘወለደቶ ፡ ማርያም ፡ ድንግል ፡ ዘእንበለ ፡ ትድምርት ፡
ብእሲ ፡ በምሥጢር ፡ መንክር ፡ ዘኢይትዓወቅ ፡ ወሊዶቱ ፡ ኪያሁ ፡ ዘአልቦ ፡ አስት
ቶ ፡ ውስቴታ ፡ ወለደቶ ፡ ወይእቲ ፡ ትነብር ፡ በድንግልና ፡ ወአግዐዘነ ፡ እምግብርናተ ፡
ሰይጣን ፡ ርኩስ ፡ ዝንቱ ፡ ዘፄወወነ ፡ ወአርኀቀነ ፡ እምነ ፡ ትንሣኤ ፡ ሥጋት ፡ በአስ 10
ሕቶቱ ፡ ኪያነ ፡ ቃል ፡ ሥጋ ፡ ኮነ ፡ ወኃደረ ፡ ውስቴትነ ፡ ወለእመ ፡ ቃል ፡ ኮነ ፡ ሥ
ጋ ፡ በከመ ፡ ይቤ ፡ ወንጌላዊ ፡ ጻድቅ ፡ ዮሐንስ ፡ ተወከፈ ፡ ሕማማተ ፡ በሥጋ ፡ ዘበ
አማን ፡ ጥዩቀ ፡ ዘእንበለ ፡ *ሐልዮ ። በከመ ፡ ይቤ ፡ ወንጌላዊ ፡ ቅዱስ ፡ ዘረሰዮ ፡ እ *fol. 215, r° a.
ግዚአብሔር ፡ ልዑል ፡ ውስተ ፡ ቤተ ፡ ክርስቲያኑ ፡ ከመ ፡ ኰኵሕ ፡ እንተ ፡ ኢያን

1. B ማእለ ፡ — 2. B ሰማያውያን ፡

Hast thou seen, O king, that which the Lord has done of good to us who were far from him, and how his Son suffered death in the flesh for us and destroyed Satan, and his altars[1] were demolished and the shrines of idols were destroyed? And he opened a garden and gave us a tree of life, and made reconciliation between the heavenly and earthly *things*. God the Word became man, and so the man is therefore our God. God the Word was one with man *and he was man in exaltation. He who abode in heaven in the bosom of the Father, abode in the bosom of the revered Mary the Virgin, while he was not sundered from the bosom of his Father; whom the Father begat before the world was created, in a mystery ineffable and inscrutable, apart from woman. He it was whom Mary the Virgin bore without union with man, in a wondrous mystery; whose birth was unsearchable and without spot.[2] She bore him, and she abides in virginity, and he has freed us from the bondage of the wicked Satan, who took us captive and removed us far from the resurrection of the body, by leading us astray. The Word became flesh and dwelt among us;[3] and if the Word became flesh as the true evangelist John says, he evidently endured suffering in the flesh, in truth, without *seeming, as says the holy evangelist. Whom the Lord made exalted in his church, as a solid rock which shall not be moved. Know therefore, O king, *that* thou shalt not obey those who speak of two

fol. 214, v° b.

fol. 215, r° a.

1. Or, arks. — 2. Or, immaculate. — 3. John 1 : 14.

ቀለቅል ፡ ጽጕዕ[1] ። ለበ ፡ እንከ ፡ አንጉሥ ፡ ኢትትወከፍ ፡ እምእለ ፡ ይብሉ ፡ ፪ግዕዝ ፡ ወኢትጽንን ፡ ኀበ ፡ ዕርፈተ ፡ ኤጲስ ፡ ቆጶሳት ፡ እለ ፡ ነበሩ ፡ ውስተ ፡ ኬልቄዶንያ ።

ወሶበ ፡ ሰምዐ ፡ ንጉሥ ፡ ወሠራዊቱ ፡ ዘንተ ፡ ነገረ ፡ እምነ ፡ አብ ፡ ሳዊሮስ ፡ አንከሩ ፡ እምጥበቡ ፡ ወትዕግሥቱ ፡ ላዕለ ፡ ገድል ፡ ወዕመቀ ፡ ጥበቡ ፡ ወትርጓሜ ፡ ቃላቲሁ ፡ ወሐለየ ፡ ንጉሥ ፡ ዘከመ ፡ ይገብሮ ፡ ለቅዱስ ፡ ሳዊሮስ ፡ እስመ ፡ ርእዮ ፡ ውእቱ ፡ ጽኑዐ ፡ ዲበ ፡ ሃይማኖቱ ፡ ወቀኖናቲሁ ፡ ወሀሎ ፡ ህየ ፡ ፩እምሠራዊቱ ፡ ዘስሙ ፡ ብክታዴያኖስ ፡ ዝንቱ ፡ ዘረሰየ ፡ መክፈልቶ ፡ ምስለ ፡ ዮዳስ ፡ ወቀያፋ ፡ ወአምከሮ ፡ ለንጉሥ ፡ በእንተ ፡ ቅትለቱ ፡ ለሳዊሮስ ፡ ወይቤ ፡ ይኄይስ ፡ ከመ ፡ ይሙት ፡ ፩ወይጽናዕ ፡ ሰላም ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን*ነ ፤ ይኄኒ ፡ እምሕይወቱ ፡ ወእምይንበር ፡ ሁከት ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ በእንቲአሁ ፡ ወአዘዘ ፡ ንጉሥ ፡ ከመ ፡ ይትገበር ፡ በከመ ፡ አቅደመ ፡ ዘክሮቶ ፡ እምከረ ፡ ዲዮቅልጥያኖስ ።

ወሶበ ፡ አእመረት ፡ ንግሥት ፡ ማእምንት ፡ ታኦድራ ፡ መፍቀሪተ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘሐለየ ፡ ንጉሥ ፡ ብስጣስዮስ ፡ ላዕለ ፡ ገቢሮቱ ፡ ለአከት ፡ ኀቤሁ ፡ ወዜነወቶ ፡ ለአብ ፡ ሳዊሮስ ፡ መስተጋድል ፡ ዘበአማን ፡ ወመጽአ ፡ ኀቤሃ ፡ ወሀለወት ፡ ምስሌሃ ፡ ፊሮንያ ፡ ወካልኣት ፡ ምእመናት ፡ ወሰአላሁ ፡ ለአብ ፡ ሳዊሮስ ፡ ክቡር ፡ ከመ ፡ ይትኀባእ ፡ ወኢይደቅ ፡ ውስተ ፡ እደ ፡ ንጉሥ ፡ ወከነ ፡ አብሰ ፡ መስተጋድል ፡ ይ

1. B ጽጉዓ ፡

natures, and thou shalt not incline unto the blasphemy of the bishops who sat in Chalcedon. »

And when the king and his officers heard this utterance from father Severus, they marvelled at his wisdom and constancy in conflict, and the interpretation of his words. And the king thought on how he should treat the holy Severus, for he saw that he was strong in his faith and his canons. And there was present one of his officers whose name was Bektadeyanos[1], who prepared his portion with Judas and Caiaphas, and advised the king concerning the putting of Severus to death. And he said, « It is well that one die and peace be established in our church[2]. * It is better than that he should live and there should be disorder in the church because of him. And the king commanded that it be done as described before by the counsel of Diocletian.

And when the devout queen Theodora, who loved our Lord Jesus Christ, knew what the king Anastasius[3] intended to do, she sent unto him and told him, even father Severus, the true champion. And he came unto her. And there were with her Fironia and other women that believed, and they asked the reverend father Severus to hide himself and not fall

1. Vitalianus is probably meant. — 2. John 11 : 49, 50. — 3. Justinian is meant.

ጽህቀ : ከመ : ይንሣእ : አክሊለ : ስምዕ : ወአበየ : ዘንተ : ግብረ : ወኢፈቀደ : ከ
መ : ይትኀባእ ። ወይቤ : አንሰ : ድልው : ለመዊት : ወእሜጥ : ነፍስየ : በእንተ : ሃ
* fol. 215, v° a. ይ*ማኖት : ቅድስት ።

ወሰአለቶ : ንግሥት : ወእለ : ሀለዉ : ምስሌሃ : እምእመናን : እንዘ : ይብልዎ ።
እፎኑ : ትፈቅድ : መድኀኒተከ : ለባሕቲትከ : ወተኀድጎሙ : ለቤተ : ክርስቲያናት : ከ 5
መ : መበለታት ። አኮኑ : ለእመ : ሞተ : ኖላዊ : ይዘርዎን : ተኵላ : ለአባግዕ : ወያር
ሕቆን : እሙፋሪሆን : ወይሬስዮን : በድወ : ወይዘረዉ : አባግዐ : ክርስቶስ : ወተሐ
ውር : አንተ : ውስተ : ማኅደር : እንተ : ድልውት : ለከ : አቡነ : ቅዱስ : ወትትፌሣ
ሕኬ : አራዊትሰ : በላዕያን : ሥጋ : ዘንተ : ይቤላ : ምእመናት : እንዘ : ይበክያ : ወእ
ቶን : ወእምድኅረ : ዕፁብ : አሆ : አበላሁ : እምብዝኀ : ዕመቀ : ስእለቶን : ሎቱ ። 10

ወእምዝ : አዘዘቶሙ : ንግሥት : ለመገብታ : ከመ : ይኅሥሡ : ሐመረ : ወረከቡ :
ሐመረ : ዘየሐውር : ፊንቅያ : ወጾርዎ : በውስቴቱ : ሌሊተ : በኅቡእ : እምነ : ኵሉ :
* fol. 215, v° b. ወሖረ : ወን*ሕነ : ምስሌሁ : ወከነ : እግዚአብሔር : ይመርሖ ። ወሶበ : በጻሕነ : ኀ
በ : ፊንቅያ : ተቀበሉነ : አኀው : በኅቡእ : ወሖርነ : ኀበ : አንጾኪያ ።

ወሶበ : በጻሕነ : ኀቤሃ : ጸውዖሙ : ለቀሳውስት : ወለዲያቆናት : ወአምኆሙ : ወ 15

into the hand of the king. But the father athlete was desirous of receiving the crown of martyrdom, and he refused to do this, and he was not willing to be hid. And he said, « I am ready to die, and I will give up my life for the holy * faith. »
* fol. 215, v° a.

And the queen and those that were with her of those that believed asked him saying to him, « How dost thou desire the salvation of thyself alone, and wilt leave the churches [1] as widows? If the shepherd be dead, will not the wolf scatter the sheep, and drive them far off from their pasture and make it [2] a desert and the sheep of Christ be scattered? And thou wilt go unto the place that is prepared for thee, O our holy father, and thou therefore shalt be glad, but the ravenous beasts — ! » Thus the devout woman spoke, weeping. And with difficulty they persuaded him, with the great earnestness of their entreaty of him.

And then the queen commanded her officers to seek a ship, and they found a ship that was going to Phoenicia, and they brought him unto it by night, without the knowledge of anyone, and he went, and we * *were* with him, and the Lord led him. And when we came unto Phoenicia, the brethren received us in secret and we went unto Antioch.
* fol. 215, v° b.

And when we came there, he called the elders and the deacons, and saluted them, and committed to them the flock of our Lord Jesus Christ who bought

1. Lit., church. — 2. Lit., them.

አወፈዮሙ ፡ መርዓተ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘተሣየጠሙ[1] ፡ በደሙ ። ወይ
ቤሎሙ ፡ ዑቁ ፡ ከመ ፡ ኢትስተዩ[2] ፡ እምነቅዐ ፡ ማይ ፡ ነኪር ፡ ወታውስቡ[3] ፡ አንስ
ተ ፡ እምነ ፡ አሞሬያውያን ፡ ዘውእቶሙ ፡ መናፍቃን ፡ በቃላቲሆሙ ፨ እስመ ፡ እሉ ፡
ይክሕድዎ ፡ ለዋሕድ ፡ ወሕማማቲሁ ፡ ማሕየዊት ፡ እንተ ፡ ተወክፈ ፡ በእንቲአነ ፡ ወ
5 ሞቶ ፡ ማሕየዊ ፡ ለኵሉ ፡ ፩ዑቁ ፡ ካዕበ ፡ ከመ ፡ ኢትትገበሩ ፡ ለምንትኒ ፡ ለዘኢያድኅ
ን ፡ ነፍሳቲክሙ ። እስመ ፡ ገዘንቱ ፡ ፍጹመ ፡ ይበጽሕ ፡ ዲቤክሙ ፡ ዑቁ[4] ፡ ኢትግድፉ ፡
ቃላተ ፡ ወንጌላት ፡ ወኢቀኖናተ ፡ አበው ፡ ክቡራን ፡ ወኩኑ ፡ ተቃሐውያን[5] ፡ ለነፍሳ
ት ፡ ነገርኩክሙ ፡ *ብዙኀ ፡ ጊዜ ፡ ከመ ፡ ሞት ፡ ወኵነኔ ፡ ወቅስት ፡ ዐቢይ ፡ ይወርድ ፡ * fol. 9 r° a.
ለዘይሳተፍ ፡ ምስለ ፡ መናፍቃን ፡ ውስተ ፡ ሃይማኖቶሙ ፡ እስመ ፡ ፩ውእቱ ፡ ወልደ ፡
10 እግዚአብሔር ፡ ወውእቶሙሰ ፡ ክሕዱ ፡ ብሕቱቶ ፡ ወሕማማቲሁ ፡ እንተ ፡ ተወከፉ ፡
በእንቲአነ ፡ ወይሬስይዎ ፡ ምትሀተ ፡ ወእለ ፡ የዐብዩ ፡ እምኔሆሙ ፡ ማኅበረ ፡ ኬልቄ
ዶን ፡ ናሁ ፡ አሌብወክሙ[6] ፡ ከመ ፡ ትትዓቀቡ ፡ እምኵሉ ፡ እኩይ ፡ ወብሑእ ፡ ርኩሳ
ት ፡ ዘውእቶሙ ፡ ማኅበረ ፡ ፈላጥያን ፡ ወበከመ ፡ ሕምዘ ፡ አፍዖት ፡ ኅቡእ ፡ ውስተ ፡
ርእሳ ፨ ወከማሁ ፡ ማኅበረ ፡ ኬልቄዶን ፡ ኅቡእ ፡ ውስቴቱ ፡ ኵሉ ፡ ቃላተ ፡ ፅርፈት ።
15 ወእምዝ ፡ ጸሐፈ ፡ ሎሙ ፡ ቃላተ ፡ ዘያበጥል ፡ ለኵሉ ፡ አርሲሳን ፡ ለኵሉ ፡ ፩እምኔ

1. B ተሳየጠሙ ፡ — 2. B ኢትስትዩ ፡ — 3. B ወታወስቡ ፡ — 4. B ኡቁ ፡ — 5. B ታቃሐውያን ፡ —
6. B አሌብወክሙ ፡

them with his blood. And he said to them, « Take heed that ye drink not of a fountain of strange water, nor marry a wife from the Amorites, that is, those who are apostates in their words. For these deny the Only-begotten, and his redeeming passion, which he endured for our sake, and his all-saving death. Take heed again that ye labor not for anything which[1] will not save your souls, for this shall surely come upon you. Take heed that ye leave not the words of the gospels nor the canons of the reverend fathers, and be ye zealous for souls. I have told you * many times that death and punishment and great condemnation shall come upon him who consorts with schismatics in their creed. For the Son of God is one, but they deny his oneness[2] and his passion which he endured for us, and they make him a mere appearance, and those who are greater than they, the council of Chalcedon. Behold I charge you that ye abstain from every evil one, and the leaven of the unclean, who are the council of the separaters. And as the poison of vipers is hidden in their heads, so is the council of Chalcedon; in it are hidden all the words of blasphemy. » * fol. 9 r°

And then he wrote for them words which made of none effect every heresy, for each one of them according to[3] its blasphemy, and he set it before them

1. Lit., for that which. — 2. Or, uniqueness. — 3. Lit., in.

ሃ ፡ በዕርፈቱ ፡ ወረሰየ ፡ ኀቤሆሙ ፡ ከመ ፡ ኪዳን ፡ ወሥርዐቱ ፡ ይዕቀብዎ ፡ ወያንብብዎ ፨ ወአዘዞሙ ፡ ይዕቀቡ ፡ መርዔተ ፡ ክርስቶስ ።

* fol. 216 r° b.

ወፈቀደ ፡ ሐዊረ ፡ ኀበ ፡ ግብጽ ፡ መካን [1] ፡ *ዘሖረ ፡ ኀቤሁ ፡ ወልደ ፡ እግዚአብሔር ፡ አመ ፡ ተሰገወ ፡ አመ ፡ ይጐየዩ ፡ እምሄሮድስ ፡ ንጉሥ ፨ ወሖረ ፡ በጽሚት ፡ ወተሠወጠ ፡ ኀበ ፡ ሀየ ፡ ከመ ፡ ትትመጠወ ፡ አድያመ ፡ ግብጽ ፡ ከዐበ ፡ በረከተ ፡ አበ ፡ ክቡር ፡ ሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ፨ ወእምድኅረዝ ፡ ኢኃደገ ፡ መሪሆታ ፡ ለቤተ ፡ ክርስቲያን ፡ በመልእክታቲሁ ፡ ወመጻሕፍቲሁ ፡ እምከመ ፡ ሰምዕዎ [2] ፡ መናፍቃን ፡ ይጐይዩ ።

ወኮነ ፡ ብስጣስዮስ ፡ ንጉሥ ፡ የኀሥሦ ፡ በብዙኅ ፡ ተደልዎ ፨ እስመ ፡ ኮነ ፡ ውእቱ ፡ ይሰምዕ ፡ መልእክታቲሁ ፡ በውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘይሰድዶሙ ፡ ለመናፍቃን ፡ ወተምዐ ፡ ንጉሥ ፡ በእንቲአሁ ፡ ወኢኃደገ ፡ እንዘ ፡ የኀሥሦ ፡ ወበእንቲአሁ ፡ ወየሐትት ፨ እስከ ፡ አመ ፡ ዕለተ ፡ ዘፈጸመ ፡ ቦቱ ፡ ጽዋዔሁ ፡ ቅዱስ ፡ ሳዊሮስ ፡ ወአዕረፈ ።

fol. 216 v° a.

ዘገብረሰ ፡ ለአኀው ፡ በግብጽ ፡ እምተአምራት ፡ እንተ ፡ አርአየ ፡ እግ*ዚአብሔር ፡ ልዑል ፡ ላዕለ ፡ እደዊሁ ፡ በጸሎቱ ፡ ወበሃይማኖቱ ፡ ኢይክል ፡ ፩ኒ ፡ ጠይቆታ ። ወግብጻውያን ፡ ይዜንዉ ፡ በእንቲአሃ ፡ እስመ ፡ በጸሎቱ ፡ ኮነ ፡ ይሰቂ [3] ፡ ነፍሳተ ፡ ወሥጋተ ፨ ወኮነ ፡ ይፌውሶሙ ፡ ፪ ፡ በጥበቡ [4] ፨ ወኮነ ፡ ይፈልስ ፡ ውስተ ፡ ገዳም ፡ ወአድባራት ፡

1. B መካነ ፡ — 2. B ሰምዕዎ ፡ — 3. B ይሰቂ ፡ — 4. B በ፪ጥበቡ ፡

as a covenant and his ordinance to guard and meditate upon. And he commanded them to keep the flock of Christ.

* fol. 216, r° b.

And he was minded to go unto Egypt, the place whither * the Son of God went when he was made flesh, when he escaped from Herod the king. And he went secretly and arrived there, that the regions of Egypt too might receive the blessing of the reverend father Severus the patriarch. And thenceforth he did not leave off guiding the church by his letters and his writings; when the schismatics heard them [1] they fled.

And Anastasius [2] the king was seeking *him* with much preparation, for he heard in the church the letters of him who cast out the schismatics. And the king was angry about him, and he did not leave off searching for him, and he inquired *for him* until the day whereon the holy Severus finished his vocation and fell asleep.

* fol. 216, v° a.

But what he did for the brethren in Egypt of signs which the Lord Most High showed * by his hands, by his prayer and by his faith, no one is able to comprehend. And the Egyptians relate concerning it that by his prayer he watered souls and bodies, and healed them both by his wisdom. And he went about in the desert and the monasteries [3] and he passed from city to

1. Lit., him. — 2. Justinian is meant. — 3. Or, mountains.

ወየኀልፍ ፡ እምሀገር ፡ ውስተ ፡ ሀገር ፡ ወእምብሔር ፡ ኀበ ፡ ብሔር ፡ እምስደተ ፡ ሀላ
ውያን ፨ ወኮነ ፡ የዓቅብ ፡ እግዚአብሔር ፡ ለካህኑ ፡ ከመ ፡ ይድኅኑ ፡ ነፍሳት ፡ በቱ ።

ወአንሰ ፡ እከሥት ፡ ለክሙ ፡ ካልኣተ ፡ መንክረ ፡ ለዝንቱ ፡ አብ ፡ ዐቢይ ፡ ሳዊሮ
ስ ፡ ዘይኄሊ ፡ ለነፍሳት ፡ ወሥጋ ፡ ወተብህለ ፡ በእንቲአሁ ፡ ከመ ፡ ውእቱ ፡ ሖረ ፡ ኀ
በ ፡ ሀገር ፡ ዘእምርት ፡ ቡሲም ፡ ዘእምአድዋለ ፡ ግብጽ ፨ ወተወክፎ ፡ ብእሲ ፡ ፈራሄ ፡
እግዚአብሔር ፡ ወኢያአምሮ ፡ ወአኀደሮ ፡ ኀቤሁ ፨ እስመ ፡ ኮነ ፡ ልማዱ ፡ ተወክፎ ፡
ነግድ ፡ *ኀቤሁ ፡ ውስተ ፡ ማኅደሩ ። ወኮነ ፡ ውእቱ ፡ ብእሲ ፡ አናሜ ፡ ይትጌበር ፡ በእደ *fol. 216.
ዊሁ ፡ ወየኀድግ ፡ ለነፍሱ ፡ ዘየአክሎ ፡ ወዘተርፈ ፡ እምኔሁ ፡ ይዘሩ ፡ ለጽኑሳን ፨ ወሶ
በ ፡ ኮነ ፡ ጠቢብ ፡ ዘበአማን ፡ ውስተ ፡ ቤቱ ፡ ረከበ ፡ ብእሲተ ፡ ወልዱ ፡ ድውይተ[1] ።
ወኮነ ፡ ደዌሁ ፡ ውስተ ፡ ከርሣ ፡ ወአልቦ ፡ ዘይክል ፡ ይቅረብ ፡ ኀቤሃ ፡ በእንተ ፡ ደዌ ፡
ዘባቲ ፨ ወሶበ ፡ ርእየ ፡ ጠቢብ ፡ ልብው ፡ ሳዊሮስ ፡ ጽንዐ ፡ ደዌሃ ፡ ተሠሃለ ፡ ላዕሌሃ ፡
ወዐተበ[2] ፨ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወበውእቱ ፡ ጊዜ ፡ ወረደ ፡
ላዕሌሃ ፡ እምጸጋ ፡ እግዚአብሔር ፡ ዘወረደ ፡ በሐማቱ ፡ ለጴጥሮስ ፡ ሐዋርያ ፡ ወተንሥ
አት ፡ ወተልእከቶሙ ፡ እንዘ ፡ ሕያውት ፡ ዘእንበለ ፡ ደዌ ፨ ወሶበ ፡ ርእየ ፡ ሰብአ ፡ ቤ
ት ፡ ዘኮነ ፡ አንከሩ ፡ ወሰብሕዎ ፡ ለእግዚአብሔር ፡ ወዐበየ[3] ፡ አብ ፡ ሳዊሮስ ፡ በቅድሜ

1. B ድውይታ ፡ — 2. B ወአተበ ፡ — 3. B ወዓበየ ፡

city and from region to region, because of the persecution of the heretics. And the Lord guarded his priest, that souls might be saved through him.

But I will reveal to you divers wonders of the great father Severus who cared for soul and body. And it is said of him that he went unto a city that is famous, Busim, which is on the borders of Egypt. And a man that feared the Lord received him, and he did not know him, and he made him to abide with him, for it was his custom to receive the stranger * unto him in his dwelling. And this man was a weaver, and worked with his hands. And he set apart for himself as much as sufficed him, and what remained of it he distributed to the needy. And when the truly wise one was in his house, he found his son's wife sick, and the sickness was in her bowels and there was none that was able to come near unto her, because of the sickness that was in her. And when the wise *and* prudent Severus saw the severity of her sickness he had pity on her and made the sign of the cross in the name of the Father and the Son and the Holy Spirit, and straightway there came down upon her of[1] the grace of God which[2] came down upon the mother of the wife of Peter the apostle; and she arose and ministered unto them, being whole, without disease. And when the people of the house saw what was done, they wondered, and glorified the Lord. And father Severus was great in their eyes. And when the men of the city knew this, * he hid himself and went out

* fol. 216 v° b.

1. Or, by. — 2. Or, that which.

* fol. 217, r° a.

ሆሙ ፨ ወሶበ ፡ አእመሩ ፡ ሰብአ ፡ ሀገር ፡ ዘ*ንተ ፡ ተኑበአ ። ወወፅአ ፡ እማእከሎሙ ፡
ወኩሉ ፡ ሰብአ ፡ ሀገር ፡ የኀሥሥዎ ፡ ከመ ፡ ያክብርዎ ፡ ወኢረከብዎ ። ወኮኑ ፡ ኵሎ
ሙ ፡ ይሴብሕዎ ፡ ለእግዚአብሔር ፡ በእንተ ፡ ዘኮነ ፡

ወሖረ ፡ ኀበ ፡ ደብረ ፡ አባ ፡ መቃርስ ፡ ወሀሎ ፡ ውስቴቱ ፡ መነኮስ ፡ ዘእምሀገረ ፡
ስዒድ ፡ ዘስሙ ፡ መቃሬ ፡ ወቅዱስ ፡ ውእቱ ። ወከሠተ ፡ ሎቱ ፡ እግዚአብሔር ፡ እስ 5
መ ፡ ዝንቱ ፡ ውእቱ ፡ ሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ። ወወፅአ ፡ ኀቤሁ ፡ ወአክበሮ ፡ ከመ ፡
አክበሮቶሙ ፡ ለሐዋርያት ፡ ወአበው ፡ ወሊቃውንት ። እስመ ፡ ውእቱ ፡ ተጋደለ ፡ ወ
አሥመሮ ፡ ለእግዚአብሔር ፡ በገድሉ ፡ ላዕለ ፡ ሃይማኖት ፡ ርትዕት ፡ ወሀሎ ፡ ውስተ ፡
በአቱ ፡ ለውእቱ ፡ መነኮስ ፡ ቅዱስ ፡ ነቅዐ ፡ ማይ ፡ መሪር ፡ ወኮኑ ፡ አኀው ፡ መነኮሳ
ት ፡ ይትሀወኩ ፡ በእንቲአሁ ፡ ወቀርበ ፡ መቃሬ ፡ አረጋዊ ፡ ቅዱስ ፡ ኀቤሁ ፡ ከመ ፡ ያጠ 10
ይቆ ፡ በከመ ፡ ይሰምዖ[1] ፡ እግዚአብሔር[2] ፡ ዘሰአሎ ፡ ወነገሮ ፡ በእንተ ፡ ዐይ*ነ ፡ ማይ ፡
መሪር ፨ ወዘከመ ፡ ይትሀወኩ ፡ አኀው ፡ እምኅጢአ ፡ ማይ ፨ ወይቤሎ ፡ ሊቀ ፡ ጳጳሳ
ት ፡ ለአረጋዊ ፡ መነኮስ ፡ ጸሎትከ ፡ ትክል ፡ አአቡየ ፡ ዘንተ ፨ ወክልአኒ ፡ ወአፈድፈ
ደ ፡ አረጋዊ ፡ ስኢለ ፡ ኀቤሁ ፨ ወአስተብቍዖ ፡ ከመ ፡ ይጸውዖ ፡ ለእግዚአብሔር ፡ ከ
መ ፡ ይጥዐም ፡ ዐይነ ፡ ማይ ፡ ተስፋ ፡ ዕረፍት ፡ ለልበ ፡ አኀው ፡ እምጻማ ፡ በእንተ ፡ 15
ርሕቀተ ፡ ማይ ፡ እምኔሆሙ ፨ ወይቤሎ ፡ አንበሳ ፡ ዳግማዊ ፡ ተናጋሬ ፡ ዐበይተ ፨ ዘ

* fol. 217, r° b.

1. B ይስምዖ ፡ — 2. B *om.* አ.

from the midst of them. And the men of the city sought him that they might do him honor, and they did not find him. And they were all glorifying God for that which had happened.

And he went unto the monastery of Abba Macarius. And there was there a monk *who* was of the land of Ṣaʿīd[1], whose name was Macarius[2] and he was a holy man. And the Lord revealed to him that it was Severus the patriarch, and he went forth unto him, and showed him honor meet for apostles and fathers and elders; for he strove and pleased the Lord by his conflict for the true faith. And there was in the care of the holy monk a spring of bitter water. And the brother monks were troubled because of it, and Macarius the holy elder drew near unto him to make it known to him, according as the Lord heard that which he asked him, and he told him of the spring of * bitter water and how the brethren were troubled for lack of water[3]. And the patriarch said to the elder-monk, « Thy prayer, O my father, is able to do this. » And he refused. And he asked him the more, and he entreated him to call upon the Lord that the spring of water might become sweet, a hope of refreshing from toil to the heart of the brethren, because of the distance of water from them. And the second lion that spoke great things[4], which is Severus the patriarch, said to Macarius the elder, the holy monk, « When the brethren re-

* fol. 217, r° b.

1. Upper Egypt. — 2. Ms. Macara. — 3. Mentioned also by Rufinus. — 4. Rev. 13 : 2, 5?

ውእቱ ፡ ሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ፡ ለመቃረ ፡ አረጋዊ ፡ መነኮስ ፡ ቅዱስ ፡ ሶበ ፡ ይትቄረ
ቡ ፡ አንትሙ ፡ ንሥኡ ፡ እልመጥግሬ ፡ እንተ ፡ ትሰትዩ ፡ ባቲ ፡ በውስተ ፡ ቤተ ፡ ክርስቲያ
ን ፡ ወዘተርፈ ፡ ውስቴታ ፡ ማየ ፡ ሶበ ፡ ይፌጽሙ ፡ እምተመጥዎ ፡ ምሥጢራት ፡ ቅድሳ
ት ፡ ወሡጦ ፡ ውስተ ፡ ዐይነ ፡ ማይ ፡ መሪር ፡ ወትጥዕም ፡ ይእቲ ፡ በትእዛዘ ፡ እግዚአ
5 ብሔር ፡ ልዑል ፡ ወክሂ*ሎቱ ፡ ወከነ ፡ አረጋዊ ፡ መነኮስ ፡ ቦቱ ፡ ሃይማኖተ ፡ ሠናይተ ። * fol. 217, v° a.
ወገብረ ፡ በከመ ፡ አዘዞ ፡ ቦቱ ፡ ወጥዕመት ፡ ይእቲ ፡ ዐይነ ፡ ማይ ፡ እስከ ፡ ዛቲ ፡ ዕለት
ነ ፡ ከመ ፡ ማያተ[1] ፡ ኢያሪሆ ፡ አመ ፡ ይበውእ ፡ ኀቤሃ ፡ ኢያሱ[2] ፡ ነቢይ ።

ወዘከሩ ፡ ካዕበ ፡ ከመ ፡ ረከብዎ ፡ ለገንቱ ፡ አብ ፡ ክቡር ፡ ሳዊሮስ ፡ ሰብአ ፡ እምነ ፡
መናፍቃን ፡ እምፍናዊት ፡ ወረከበ ፡ እምኔሆሙ ፡ ምንዳቤ ፡ ዕፁብ ፡ ወገመዱ ፡ እምኔ
10 ሁ ፡ አሕባለ[3] ። ወሀሎ ፡ ውእቱ ፡ አሕባል[4] ፡ ውስተ ፡ አባ ፡ መቃርስ ፡ እስከ ፡ ዮም ።
ሳዊሮስ ፡ ውእቱ ፡ ዘመተረ ፡ ኵሎ ፡ እከዮሙ ፡ ለመናፍቃን ፡ ወአጽንዐ፡ ለነ ፡ ሃይማኖ
ተ ፡ አርቶዶክሳዊተ ።

ወመዋዕልየ ፡ የኀልፍ ፡ እንዘ ፡ አነ ፡ እትናገር ፡ ምግባራቲሁ ፡ ወመንክራቲሁ ፡ ወእ
ኅድግኬ ፡ ይእዜ ፡ ዘኢይበውሮ ፡ ልቡናየ ፡ ወኢይበጽሖ ፡ ጥበብየ ፡ ወእዜክር ፡ ፍጻ
15 ሜ ፡ ዜናሁ ፡ ወዕረፍቶ[5] ። *እስመ ፡ ክቡር ፡ ውእቱ ፡ በቅድመ ፡ እግዚአብሔር ፡ * fol. 217, v° b.
ሞቶሙ ፡ ለጻድቃኒሁ ። ወገንቱስ ፡ አብ ፡ ተለዐለኬ ፡ ፈድፋደ ፡ እማኅበረ ፡ ቅዱሳን ።

1. B ማያት ፡ — 2. Read ኤልሳዕ ፡ — 3. B እህባለ ፡ — 4. B እህባል ፡ — 5. B *bis*.

ceive the cup wherefrom ye drink in the church put the water that is left in it when they have done receiving the holy mysteries into this fountain of bitter water, and it shall become sweet, by the command of the Lord Most High and * his power. » And the elder-monk had true faith, and he did as he commanded him, and the spring of water became sweet, unto this our day, as the waters of Jericho, when Elisha [1] the prophet came there [2]. * fol. 217 v° a.

And they relate again that men of the schismatics fell in with the reverend father Severus by the way, and grievous harm befell him at their hands, and they despoiled him [3], and the spoil [4] is with Abba Macarius unto this day. It was Severus who cut off all the evil of the schismatics and established for us the orthodox faith.

And my days would pass relating his works and his wonders. And let me therefore now leave that to which my understanding is not equal and my wisdom cannot attain, and I will tell the end of his story, and * his falling asleep, for precious in the sight of the Lord is the death of his saints [5], and this father was exceedingly exalted therefore above the congregation of the saints. For he endured unto victory in his conflict with the enemies of the name of Christ, for he finished the course and kept the faith [6]. And because * fol. 217 v° b.

1. Ms. Joshua. — 2. 2 Kings 2 : 21, 22. — 3. Or, they cut off from him the cords (of the pack animals?) — 4. Or, cords. — 5. Ps. 116 : 15. — 6. 2 Tim. 4 : 7, 8.

እስመ ፡ ተዓገሠ ፡ ላዕለ ፡ መዊእ ፡ እምተጋድሎ ፡ ተቃዋምያን ፡ ለስመ ፡ ክርስቶስ ፡ እስ
መ ፡ ውእቱ ፡ ፈጸመ ፡ በድረ ፡ ወዓቀበ ፡ ሃይማኖተ ፡፡ ወበእንተ ፡ ዝንቱ ፡ ነሥአ ፡ አክ
ሊለ ፡ አሚን ፡፡ ዘእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ መስተጋድል ፡ በእንቲአነ ፡ ዘተአም
ኖ ፡ ላዕለ[1] ፡ ቤተ ፡ ክርስቲያኑ ፡፡ ወውእቱ ፡ ዘጸውዖ ፡ በከመ ፡ ጸውዖ ፡ ለሙሴ ፡ ነቢይ ፡
በላዕለ ፡ ደብር ። እስመ ፡ ውእቱ ፡ ሶበ ፡ አሥመሮ ፡ ለእግዚአብሔር ፡ በምግባራቲሁ ፡
ወሃይማኖቱ ፡ ፈቀደ ፡ ከመ ፡ ያፍልሶ ፡ እምዝ ፡ ዓለም ፡ አስርሒ ፡ ውስተ ፡ ማኅደረ ፡
ገነት ፡ ዕረፍት ፡ ዘለዓለም ፡፡ ከመ ፡ ይትፌሣሕ ፡ በህየ ፡ ምስለ ፡ ቅዱሳኒሁ ፡ ወይረስ ፡
ሕይወተ ፡ ዘለዝሉፉ ፡ ዘውእቱ ፡ አብ ፡ ዐቢይ ፡ ሳ*ዊሮስ ። ወኮነ ፡ ፈለሰ ፡ ኀበ ፡ ሀገረ ፡ (* fol. 218, r° a.)
ሰከ ፡ እንዘ ፡ ይትኃባእ ፡ ውስተ ፡ ማኅደረ ፡ ዱርታዎስ ፡ መኰንና ። ወሐወጾ ፡ እግዚአብ
ሔር ፡ በደዌ ፡ ቀሊል ፡ ወሶበኒ ፡ ሰከበ ፡ ኮነ ፡ ልቡናሁ ፡ ጽሁቀ ፡ ብሩሀ ፡ ውስተ ፡ ሃይ
ማኖት ፡ አርቶዶክሳዊት ። ወተናገረ ፡ ቃላተ ፡ ብዙኃ ፡ ዘይሠዕር ፡ ቦቱ ፡ ኵሎ ፡ ቃላተ ፡
መናፍቃን ፡ ወቀኖናቲሆሙ ፡ ወረሰየ ፡ ውስቴታ ፡ ዕቅፋታተ ፡ ወኀፍረታተ ፡ ለማኅበ
ረ ፡ ኬልቄዶን ፡ ወከሠተ ፡ ኑፋቄሆሙ ፡ ለሰብኡ ፡ ወእምዝ ፡ አንሥአ ፡ አዕይንቲሁ ፡
ወይቤ ፡ ከመ ፡ ውእቱ ፡ ይሬኢ ፡ ሰብአ ፡ እለ ፡ መጽኡ ፡ ለኀሢሦቱ ፡ ዘንኩራን ፡ ራእ
ዮሙ ፡ ወውእቶሙ ፡ ማኅበረ ፡ አበው ፡ ቅዱሳን ፡ እለ ፡ አዕረፉ ፡ እምቅድሜሁ ። ወኮ
ነ ፡ ይዜኑ ፡ ቃላቲሆሙ ፡ ለለኵሉ ፡ ዕለት ፡፡ ወይዜክር ፡ ትምህርቶሙ ፡ ወያነብብ ፡ በው
ስተ ፡ ቤተ ፡ ክርስቲያን ፡ እሉ ፡ እለ ፡ ተወክፎሙ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በ
እንተ ፡ ተጋድሎቶሙ ፡ ላዕለ ፡ *ሃይማኖት ፡ ቅድስት ። (* fol. 218, r° b.)

1. B ላዕሉ ፡

of this he certainly received the crown of our Lord Jesus Christ, the athlete for us, whose faith is over his church. And it was he that called him even as he called Moses the prophet in the wilderness. For he, when he had pleased the Lord by his works and his faith, desired him to take him from this troublous world unto the abode of paradise, the eternal rest, that he, even the great father Severus, might there rejoice with his saints and inherit everlasting life. * And he had gone unto the city of Saka (Xois) and was in the dwelling of Dorotheus the governor of it. And the Lord visited him with a light disorder, and when he fell asleep his understanding was zealous and clear in the orthodox faith and he uttered many words wherewith he overthrew all the words of the schismatics and their canons, and he put therein all the offences and shameful acts of the council of Chalcedon, and he revealed their hypocrisy to his people. And then he lifted up his eyes and said that he saw men whose aspect was wonderful, coming to seek him, and they were the company of the holy fathers who fell asleep before him, and whose words he continually declared, and their teaching he called to mind, and read it in the church. These are they whom our Lord Jesus Christ has accepted because of their conflict for * the holy faith.

(* fol. 218, r° a.) (* fol. 218, r° b.)

ወዝንቱኒ ፡ አብ ፡ ሳዊሮስ ፡ ሶበ ፡ ተጋደለ ፡ ካዕበ ፡ ወከሠተ ፡ ሃይማኖተ ፡ ማሕየዊ
ተ ። ወአርአየ ፡ ለሕዝብ ፡ ተወክፎ ፡ ኀቤሁ ፡ ወከለሎ ፡ ጸጋ ፡ መሲሓዊት ፨ እስመ ፡
ኮነ ፡ ዐቃቤ ፡ ትእዛዛቲሁ ፡ ብርሀተ ፡ በመንክር ፡ እስከ ፡ ዕለተ ፡ ዘፈጸመ ፡ ቦቱ ፡ ገድሎ ።
ወውእቱ ፡ አመ ፡ ፲ወ፬ለወርኀ ፡ የካቲት ፡ ዘቦቱ ፡ አዕረፈ ፡ ወገነዘ ፡ ዱርታዎስ ፡
ምእመን ፡ መፍቀሬ ፡ እግዚአብሔር ፡ ሥጋሁ ፡ ንጹሐ ፡ ወጾሮ ፡ ኀበ ፡ ደብር ፡ ዘኮነ ፡
ያፈቅሮ ፡ ዝንቱ ፡ አብ ፡ ክቡር ፡ ሳዊሮስ ፡ ወነበረ ፡ ውስቴቱ ፡ ወይገብእ ፡ ኀቤሁ ፡ ኵ
ሎ ፡ ጊዜ ፨ እስመቦ ፡ ህየ ፡ ምኔታተ ፡ ብዙኃተ ፡ ዘይፈደፍድ ፡ እም፫፻ደብር ፡ ወዝደ
ብር ፡ ቅሩብ ፡ ለእለ[1] ፡ እስክንድርያ ፡ ዘውእቱ ፡ ደብረ ፡ ማኀው ፡ ወሀሎ ፡ ይእዜ ፡ ሥ
ጋሁ ፡ ውስተዝ ፡ ደብር ፨ እስመ ፡ መብዝኅቶን ፡ ለአድባራት ፡ እለ ፡ ህየ ፡ ጠፍአ ።
ወዜነውኩክሙ ፡ አኃው ፡ ውሑደ ፡ እምዜናቲሁ ፡ ወኢዘከርኩ ፡ *ዘከመ ፡ እፎ ፡
ኮኑ ፡ ብጽሐቱ ፡ ኀበ ፡ ደብር ። ከመ ፡ ኢይኑኃ ፡ መጽሐፍ ። እስመ ፡ ነዊኅ ፡ ውእቱ ፡ ዜ
ናሁ ፡ ለዝኩ ፡ አንሰ ፡ እደክም ፡ እምኔሁ ። እስመ ፡ ብዙኅ ፡ መጻሕፍቲሁ ።
ይደልወክሙ ፡ እምይእዜ ፡ አንትሙ ፡ እለ ፡ ሰማዕክሙ ፡ ዘንተ ፡ ከመ ፡ ይሖር ፡
ኵሉ ፡ ፩እምኔነ ፡ ኀበ ፡ ሥጋሁ ፡ ለዝንቱ ፡ ቅዱስ ፡ ኀያል ፡ በክብር ፡ ወኢንፍቅድ ፡ ን
ዋየ ፡ ወኢአልባሰ ፡ ዳእሙ ፡ ድኅና ፡ ነፍሳት ፡ ወንጽሕና ፡ ሥጋ ፡ ወፍቅረ ፡ አኀው ።
ወከማሁ ፡ ካዕበ ፡ አፍቅሮቶ ፡ ለንጉሥነ ፡ ወአምላክነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወንኅየይ ፡

* fol. 217 v° a.

1. B ሰእለ ፡

And as for the father Severus also, when he had wrestled again and revealed the saving faith, and shown it unto the people, he received him unto himself, and the grace of the Messiah crowned him. For he was a keeper of his commands, wondrously bright, until the day when he finished his conflict.

And it was on the fourteenth of the month Yakātīt that he fell asleep. And the devout Dorotheus, who loved the Lord, wrapped his holy body and brought it unto the monastery which the reverend father Severus loved, and in which he dwelt and to which he always returned. For there were there many monasteries, more than three hundred monasteries. And this monastery which is the monastery of Māhew was near to Alexandria. And his body is now in that monastery. For the most of the monasteries that were there have perished.

And I have told you, O brethren, a little of his story, and I have not related * how his coming unto the monastery came about, lest the writing be too long. For his story is long, but I am weary with it[1] for the writing of it is long.

* fol. 218 v° a.

It is fitting now for you, ye who have heard this, that each one of you go unto the body of this holy hero, with reverence, and that we desire not substance nor raiment, but salvation of soul, and holiness of body, and love of the brethren, and likewise love for our king and God Jesus Christ. And let

1. Or, too weak for it.

ኀቤሁ ፡ ከመ ፡ ንርከብ ፡ በቅድሜሁ ፡ ምሕረተ ፡ ወጸጋ ፡ በጸሎቱ ፡ እስመ ፡ ውእቱ ፡ አ
ፍቀሮ ፡ ለእግዚአብሔር ፡ ከመ ፡ አብርሃም ፡ ወተልእኮ ፡ ከመ ፡ ኵሎሙ ፡ ሐዋርያቲሁ ።
ወንስአል ፡ ኀቤሁ ፡ ከመ ፡ ይዘክር ፡ በቅድመ ፡ እግዚአብሔር[1] ፡ ወይኩን ፡ ለነ ፡ ተንባ
ሌ ፡ በቅድመ ፡ አምላክነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ቅዱሰ[2] ፡ ቅዱሳን ፡ ወይስረይ ፡ ለነ ፡ ኵ
ሎ ፡ ኀጣውኢነ ፡ ወያ*ጽንዐነ ፡ ውስተ ፡ ሃይማኖት ፡ ኦርቶዶክሳዊት ፡ ወይምሐረነ ፡ በ
ከመ ፡ ዕበየ ፡ ምሕረቱ ፡ ወኢይዝክር ፡ ኀጣውኢነ ፡ ዳእሙ ፡ ያርኢ ፡ ላዕሌነ ፡ ሣህሎ ፡
ወጸጋሁ ፡ ቡሩክ ፡ ውእቱ ፡ እግዚአብሔር ፡ አብ ፡ ወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ይእዜ
ኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።

ተፈጸመ ፡ ዝንቱ ፡ ዜና ፡ እምቃለ ፡ ቅዱስ ፡ አትናቴዎስ ፡ ዘጸሐፎ ፡ እምገድሉ ፡ ለ
አብ ፡ ክቡር ፡ ሳዊሮስ ፡ ሊቀ ፡ ጳጳሳት ፡ ጸሎቱ ፡ ትኩን ፡ ምስለ ፡ ኵልነ ፡ እምይእዜ ፡
ወእስከ ፡ ለዓለም ፡ አሜን ። ወጽሒፈቱ ፡ ተረክበ ፡ በጽሒፈተ ፡ ዮሐንስ ፡ ወልደ ፡ ሳዐ
ድ ፡ ወልደ ፡ ይሕያ ፡ ዝክር ፡ ጸሓፊሃ[3] ፡ ወዘአፍለሶ ፡ እመጽሐፍ ፡ በእደዊሁ ፡ ለአረጋ
ዊ ፡ አቡ ፡ እልመከረም ፡ ወልደ ፡ አቡ ፡ እልበደር ፡ ይምሐሮ ፡ እግዚአብሔር ፡ በጸሎ
ቱ ፡ ለንጉሥነ ፡ ኢያሱ ፡ ወለዘአጽሐፎ ፡ ዘንተ ፡ መጽሐፈ ፡ ተአሚኖ ፡ እምነተ ፡ ሠና
የ ፡ በአምላኩ ፡ ለሳዊሮስ ፡ ይጽ*ሐፍ[4] ፡ ስሞ ፡ ውስተ ፡ መጽሐፈ ፡ ሕይወት ፡ በሰማያ
ት ፡ ምስለ ፡ ጻድቃን ፡ ወሰማዕታት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

* fol. 218. v° b. — * fol. 219. r° a.

1. B *præf.* በ. — 2. B ቅዱስ ፡ — 3. B ዘክረ ፡ ጸሐፊሃ ፡ — 4. B ይጽሕፍ ፡

us flee unto him, that we may find mercy and grace before him by his prayer. For he loved the Lord as did Abraham, and served him as did all his apostles. And let us ask him to make mention before the Lord and to be an intercessor for us before our God Jesus Christ, the most holy one, and may he forgive us all our sins, and stablish * us in the orthodox faith, and may he have mercy upon us according to the greatness of his mercy, and may he not remember our sins, but show us his clemency and his grace. Blessed be God the Father, Son and Holy Spirit, now and eternally, and for ever and ever. Amen.

* fol. 218. v° b.

Here ends the story, from the words of the holy Athanasius who wrote it, of the conflict of the reverend father Severus, the patriarch. May his prayer be with us all henceforth and for ever. Amen. And the writing of it is found in the writing of John the son of Sā'ed the son of Yeḥyā; remember the scribe, and him who translated it from the writing by the hand of the elder Abuel-Makarram, son of Abuel-Baddar. May the Lord have mercy through his prayer upon our king, Iyyāsu, and upon him who wrote this book, who believes the good faith in the God of Severus. May he write * his name in the book of life in heaven with the righteous saints and martyrs for ever and ever. Amen.

* fol. 219. r° a.

INDICES

I. — INDEX OF REFERENCES.

II. — ENGLISH INDEX OF NAMES.

III. — ETHIOPIC INDEX OF NAMES.

CORRIGENDA

P. 629, l. 6. Read ለእግዚአብሔር ፡
— l. 7. Read ፊልጶስ ፡

P. 648, l. 19. Read « father Severus ».

NOTE ON THE AUTHOR OF « THE CONFLICT OF SEVERUS »

The Athanasius named by our Conflict of Severus as its author is probably that bishop Athanasius of Antioch, who, perhaps a century later, wrote a work on the patriarch, of whom he was an ardent admirer. Of this Athanasius, bishop of Antioch, « monk and priest and scholar », as he is called, the History of the Patriarchs of Alexandria says : « It was he who delivered a homily in which he spoke of the holy Severus; and every one that read it knew that the Lord Christ was with him[1]. » It is altogether probable that by this homily dealing with Severus, and evidently circulating in written form, our Life of Severus, in its original Greek form, is meant. Athanasius visited Anastasius, bishop of Alexandria, (605-616), and seems to have been bishop of Antioch at the time. His episcopate thus fell about one hundred years later than that of Severus. Yet it is by no means impossible that his father and grandfather should have known Severus and others who knew him, as our Life states. Moreover our author calls himself a « stranger » to Severus, and refers to his father and his grandfather as among his sources of information about him. With this he use of the first person in the later parts of our Life, pp. 690 ff, does not harmonize, but those parts are evidently due to quotation from some persumable sharer in Severus' wanderings, and certainly are not meant to imply that the author Athanasius participated in those experiences. On the whole, it seems probable that our Life is no other than the Homily on Severus, mentioned in the History of the Patriarchs, and referred to Athanasius, bishop of Antioch. As a Severian, and a later successor of Severus in the See of Antioch, Athanasius is very likely to have performed such a pious task; and the internal evidence of the Life is at many points strikingly in accord with the external testimony to which this note calls attention.

1. Cf. B. Evetts, *History of the patriarchs of the coptic church of Alexandria*, Patrologia Orientalis, t. I, p. 480.